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THE LIFE OF JAMES MARQUETTE

I. THE BIRTH PLACE AND EARLY LIFE OF MARQUETTE

The writer of this article went to Marquette College, Milwaukee, in 1888, to begin his years of teaching as a Jesuit Scholastic. In 1902 he returned to the institution, was for seven years connected with the college, and saw it grow into a university. During those years he naturally became interested in the life of the great missionary and discoverer whose name the institution bore; and contributed a number of articles to different magazines and papers on the life and career of Father Marquette. In 1911 many of these scattered papers were collected and published in the *Christian Family* (Techy, Ill.). After a diligent search we have been able to find but a single complete copy of this magazine with the articles on Marquette. Unless these papers are again published they will be lost. The editor of the ILLINOIS CATHOLIC HISTORICAL REVIEW has therefore, made arrangement with Father Spalding to republish some of the articles, this being the first of the series.

In the Province of Aisne, in north central France, upon an isolated and rugged plateau, far removed from the beaten path of the tourist and sightseer, stands the ancient city of Laon, the birth-place of Marquette.

It is irregularly built in the shape of a letter L, extending in one direction about two miles and in the other about a mile and a half; its greatest width being less than half a mile. At the two extremities stand a vast cathedral and the Abbey of Saint Vincent, now used as barracks for the French soldiers. In fact most of its official buildings and hotels are of ancient date and of a religious character, and seem ill suited to the purposes to which they are applied.

Through its old chroniclers who have kept for us a faithful record of events, we can trace the history of Laon back to the time of Caesar, when it bore the Latin name of Laudunum; and farther back until its origin is lost in the twilight of fable. During the long and eventful history Laon sustained thirty-one regular sieges, its first memorable battle being against the Vandals in the fifth century. Then came Attila with his horde of barbarous Huns. At his approach the people

of the entire neighborhood fled to the city for protection. In vain did Attila batter against its walls; and one morning the Laonese were rejoiced to see the enemy in full retreat.

During the middle ages Laon saw many an army gather around its walls. For nearly a century (892-987) it was the abode of the Carolingian kings who were often forced to do battle with their powerful subjects to retain their sovereignty.

In 1419 it was taken by the English and was held by them until 1429 when the Maid of Orleans was commanding the armies of the unworthy Charles VII.

During the middle of the third century the inhabitants received the light of faith; and about the year five hundred Laon was the seat of a bishopric. From that date until the French Revolution eighty-seven bishops ruled the diocese. Their names and good deeds have been faithfully recorded for us by the pious monks of the Abbey of Saint Vincent. Four of these bishops are canonized saints;—Saint Genebaud, Saint Latro, Saint Conoald and Saint Serulpe. Laon gave to the Church three popes, the greatest of whom was Urban IV. Proud that one of their city should be raised to so exalted a dignity the citizens and Chapter of Laon sent to the new Pontiff words of congratulation. Urban responded in terms of deepest affection. "This Church," said he, "has cherished me as a mother, has fed me as a nurse, has protected me as a tutor, has instructed me as a teacher, has enriched me as a benefactor. Oh, sweet remembrances! How far from our heart was this which has come to pass! Oh, wonderful change! This same Church which was our mother has become our child; we are the shepherd of those who nourished us."

For more than two centuries the school of Laon was noted for its scholars. During the middle of the 12th Century it reached the climax of its glory under the famous Anselm who attracted students from all parts of Europe.

Like many other cities which were of considerable importance during the Middle Ages but which gradually lost their power and influence, Laon has long since been robbed of its ancient prestige; it has ceased to be a stronghold, the abode of kings, the home of scholars, the prize of ambitious suzerains. Its towers have been overthrown, its walls have crumbled and fallen away; of all its claims to glory there remains but a single monument, its grand Gothic cathedral. During those ages of faith when so many magnificent temples were raised to the honor of God, the Laonese caught the religious enthusiasm of the times and were not content until they had erected the vast cathedral which today crowns the summit of the hill. It is remark-

able for that happy combination of strength and elegance, of grandeur and delicacy so characteristic of Gothic architecture. The two main towers are unique in style, being unlike those of any church in Europe.¹

Vermand Marquette, the first of this name who is known to history, lived during the reign of Louis VII (1137-1188). He was distinguished for his services to the king; and when the city of Arras in northern France revolted against Louis and was finally subjugated, Vermand was left with forces to sustain the royal authority. James, the son of Vermand, did not imitate his father in loyalty to France; but when Philip Augustus came to the throne joined a vast confederation of feudal vassals, under Otho IV of Flanders, and fought for the dismemberment of the distracted country.²

The Countess of Flanders, however, regarded the war which her husband had waged in support of the feudal system against the king as one beneficial to the people. In order to repay James Marquette for his singular fidelity and attachment to the Count she built an abbey near Lille and gave to it the name of Marquette. Around this abbey grew up a small village which exists to our time and still bears the name given to it by the Countess of Flanders. Later James took up his abode at Laon; and from that date the name of Marquette is closely connected with the history of the city.

During the fourteenth century Edward III of England swept with his victorious army through the fair provinces of France, annexed

¹ Through the kindness of the Canon of the Cathedral of Laon the writer was given a letter of introduction to M. Dolé, an entomologist and photographer living in Laon (1900). M. Dolé made the offer to send a dozen large photographs of the cathedral and city in exchange for a collection of beetles which the writer had made while studying at Woodstock, Maryland. The original photographs sent by M. Dolé are preserved at Marquette University.

² This detailed account of the Marquette family was secured for the writer by the well known Jesuit historian, Father A. Hamy, who made a special visit to Laon to collect all data available on the subject. All his expenses were paid, and he was urged to remain in Laon as long as there was any possibility of finding material. The results of his labors were gathered into two large scrap-books which are at present preserved in the archives of Marquette University. During Father Hamy's visit to Laon, one of the towers of the cathedral was being repaired; and a stone was given to him to be sent to the United States. A small part of this stone was sent by the writer to Reuben Thwaites and placed in the historical collection of the library of the University of Wisconsin. The rest of the stone is preserved at Marquette University. After his visit to Laon and the collection of the material Father Hamy wrote the life of Marquette under the title, "Au Mississippi." The book is now out of print; but two copies may be found in the St. Louis University library and one in the Marquette University library.

a third of the conquered country to his own dominions, and finally succeeded in getting possession of the person of the king, John II. During the war the Laonese had distinguished themselves by holding their city against a besieging army; and now when peace was declared they were equally loyal and devoted. Owing to a public appeal from the Mayor, James Marquette, the city contributed 24,000 francs for the ransom of the king. As a recompense for his zeal Marquette was authorized to add to his armorial shield the three marlets which the city had in its coat of arms.

During the troubled times of Henry IV when the city of Laon entered into the league against the king, Nicolas Marquette sided with the rightful ruler; and being offered the alternative of submission or exile, chose the latter. Henry appreciating the devotion and sacrifice of the magistrate, recalled him to the city and loaded him with honors.

In a series of articles contributed to the *Journal d'Aisne* (March 31,-April 7 and 14, 1900) the Abbe Palant of Cilly gives a long list of titles attached to the name Marquette and of the alliances of this family with many of the noble houses of northern France. From this list of titles and from the fact that the family possessed a coat of arms we can infer that the Marquettes enjoyed the distinctions of nobles,—an honor which they forfeited at the close of the seventeenth century by engaging in commercial enterprises. In 1720 they received from the king the privileges which they had lost and the right to bear the family armorial shield.³

But if the Marquettes were distinguished for their civic services and their loyalty to the kings of France, they were equally zealous in their devotion to the Church. While Father Marquette was laboring for the conversion of the Indians, four other members of the family were parish priests in Laon and the adjacent villages. Frances Marquette, the sister of the explorer, founded a religious Congregation for the instruction of poor girls. The history of this Congregation belongs to a later period, for it was only after the death of her brother that she conceived the idea of devoting her life and her fortune to this work of charity.

Frances converted the family residence which she had inherited, into a convent and became the first superioress of the newly established community, known as the "Soeurs Marquette." The work prospered; soon a second school was opened in Laon, and others were established in the small towns of the vicinity.

³ Copies of the article by the Abbe Palant were contained in the material sent to the writer by Father Hamy. They are preserved in the archives of Marquette University.

In the southwestern part of the city can be seen today an oblong brick building bearing the date of 1747, the old convent of the "Soeurs Marquette." It marks the place of the Marquette mansion the birth-place of our hero. The house in which Marquette was born, June 1st, 1637, was later destroyed by fire and then was replaced by the structure which stands today. Nicolas, the father, was at the time mayor of the city. His wife, Rose de la Salle, was related to Saint John Baptiste de la Salle, the Founder of the Christian Brothers. It was Adrian Niel, relative of the Marquettes, who first suggested to John Baptiste the idea of founding a religious Congregation for the education of young boys.

James was the youngest of six children, four sons and two daughters. Of his early life and education we know but little.

From his mother he imbibed in early life a tender love for the Immaculate Mother of God. In her honor he fasted each Saturday from the age of nine, and throughout his life he cherished love for Mary Immaculate. He was of a gentle, lovable character; traits which he preserved throughout his life. Even the French atheist and apostate, Raynal, the friend of Diderot and Voltaire, paused in his impious writings to pay a tribute to this devout and meek soul.

We can well imagine with what fascination the young Marquette must have read of the long series of battles connected with the history of his native city. There in the plains below, more than a thousand years before his birth the barbarous hosts of Attila and Genseric had been marshaled; against those walls of massive stone they had battered in vain with their munitions of war; there had Louis the Fat astride his great charger come to check the growing power and humble the pride of his feudal lords; there had the brave Laonese held in check the victorious army of Edward III of England; from that city had many of his ancestors gone forth to fight for the cause of their royal masters. Many were the familiar sights which recalled to his youthful fancy the wars and glorious victories of the past and to urge him to embrace a soldier's life. On the other hand there was the vast cathedral towering far above the highest citadel,⁴ raising one's mind to the thoughts of God; there were the beautiful and inspiring ceremonies of the Church which he must have so often witnessed; there was the example of other members of the family who had consecrated

⁴ In the two main towers of the Cathedral of Laon are large figures of oxen. It is claimed that the artist put the figures there to commemorate the patient work of the oxen which dragged the immense stones, used in the construction of the edifice, up the steep hill upon which the city stood. In the photographs taken by M. Dolé (see note one) these figures of the oxen stand out plainly.

their lives to God. Which path should he follow? should it be the checkered career of a soldier, or the less stirring vocation of a priest? should his life be spent on the battlefield, or devoted to the service of the altar? The youthful Marquette chose the latter vocation, and resolved to become a Jesuit.

On the 8th of October, 1654, at the early age of seventeen Marquette entered the Jesuit Novitiate at Nancy, a city of France, about 220 miles east of Paris. The training which he received there to prepare himself for his future work as a Jesuit was the same as the young candidate for the priesthood, as a member of the Society of Jesus, receives at the present day; and anyone who has the interest or the curiosity to witness for himself what this training was and is, has but to visit one of the Jesuit Novitiates in this country. The Novitiate is the house or college where the young man is admitted who aspires to become a Jesuit. None of the exercises there are in secret, or of a nature that requires secrecy. Here anyone for the asking may witness the daily routine of the life of a young Jesuit; or if he has not the time or inclination to visit one of these Jesuit houses he will find in the history of the Society a full description of these daily exercises.

We mention these facts here so that they who wish to know the truth about the Society of Jesus may have the opportunity to seek such information from the proper sources, and not receive without personal investigation the statements of such writers as Macaulay and Parkman. We can excuse Macaulay since he did not write sober history; but Parkman can offer no palliation but that of the blind and prejudiced writer who deliberately closes his eyes to the truth. He had access to the Jesuit archives and as he himself acknowledges in his preface to his "Jesuits in North America," was kindly received by the members of the Order who gave him every assistance in their power to acquaint himself with their manner of living. Yet this writer after enjoying every opportunity to arrive at the truth, blindly closed his eyes to the light of facts and gave an entirely wrong conception of the Jesuits. True he interlards his writings with words of praise and esteem for the missionaries; but this Order can never feel grateful to him, since he has in so many ways misrepresented that especially which it cherishes and which every man cherishes above all else,—the motives of one's actions.

The object for which the Society of Jesus was instituted was "The greater Glory of God" (*Ad Majorem Dei Gloriam*); hence the first duty of the young Jesuit is to acquire habits of virtue that he may train and guide others. His two years of novitiate or the first two

he spends after entering the Order are devoted almost exclusively to spiritual exercises. Once he has left the world and entered the novitiate doors, he is not ordinarily permitted to visit his family or relatives; his whole time must be given to God. Even his time of vacation consists not in rest, but only in a change of labor. He rises at five and spends two full hours in prayer. Breakfast over the daily exercises begin. To the novice is assigned all the menial work of the house; he sweeps, assists in the kitchen and dining-room, cleans the lamps, dusts and arranges the rooms of visitors, works in the garden or the laundry. But no exercise is left to his own choice, each day his task is assigned to him; it is to be accomplished in silence unless necessity requires him to speak. In performing this work the novice sets before himself the example of his Divine Master who spent the greater part of his life with His foster father in the workshop of a carpenter, thus ennobling human labor.

Manual labor is followed by spiritual exercises, such as prayer, pious reading, and examination of conscience. The novice must be prepared to be corrected and reproved for his faults either in private or before his companions. Above all he must be trained in obedience; he must look on his superior as holding the place of Christ, must obey him as such, and must receive from him the proper guidance for his progress in the spiritual life. Parkman has characterized these exercises as a "horrible violence to the noblest qualities of manhood." If this is true, then the same must be said of the life at West Point, for the obedience practised and enforced there is, to say the least, as strict as with the Jesuits; while the daily routine of duty is more severe. If it is necessary to train those who are to carry the flag, it is equally urgent to discipline those who are to be soldiers of the Cross; and the success of the Jesuits during three centuries proves the efficiency of their methods.

The first two years of Marquette's life as a Jesuit were, with few exceptions, like the daily routine which we have just described; still there were some customs then in vogue which have been changed or modified to suit the exigencies and wants of the times. Such, for instance was the pilgrimage which the novice was then accustomed to make. For a whole month he begged his way from village to village, while at the same time he visited the shrines and places of devotion which he passed along the way. This practice has never been introduced in the houses of the Jesuits in the United States; nor are the novices sent to work in the hospitals as they were in the countries in Europe.

It is usual for the young Jesuit after completing his two years as a novice to spend two more in the study of literature; but the young Marquette was sent at once to the college of Pont-a-Mousson for his course in Philosophy which lasted three years. In 1659 we find him a professor at the Jesuit college in Rheims, where he taught two years. Here he was not far from his native town of Laon and in the midst of many friends and relatives of his mother who was from Rheims. During the three succeeding years he taught at Chareville, Langres and Pont-a-Mousson.

The youthful Marquette does not seem to have been satisfied with the work of the classroom; there were other labors of the Order which were equally important, but which offered a wider field for his zeal and energy. He longed to become a missionary and devote his life to the salvation of heathen nations. The Jesuit never chooses his own field of labor, but he may manifest his wishes especially if the post which he seeks is one of hardship and danger. Then the superior, if he judges the aspirant capable of performing the task, may assign him to it as he thinks best for the general good.

We have already seen how Marquette was exempted from the two years of study which immediately follow the novitiate; so again when he completed his term of regency as a young professor and began his course of Theology as an immediate preparation for the priesthood, his studies were curtailed. Instead of the four years generally devoted to Theology he gave but a single year. At the completion of this year he was ordained to the holy priesthood. After a short delay he sailed for Canada to begin his work as a missionary; a work of nine years; a work of hardships and privations which gradually weakened his strength until finally he succumbed to it at the early age of thirty-nine.

II. THE FIRST MISSION

It was on the twentieth of September, 1666, that Father James Marquette landed at Quebec. His was the seventh of the eight ships which had come from France to Canada during the year. The city at that time was divided into two parts,—one consisting of the straggling wharves and hamlets close to the waters' edge, and the other of the public buildings, schools and churches within the fortifications high above the river.

The young missionary was given a few days of respite after the long voyage. No doubt he brought many messages from beyond the seas, and in turn listened to the thrilling accounts of his religious brethren of their work of converting the natives.

On the tenth of October he departed for Three Rivers, a small settlement half way between Quebec and Montreal, receiving its name from the fact that a little stream, which here debouched into the St. Lawrence, was divided at its mouth by islands giving it the appearance of three separate rivers. Here in the midst of a motly crowd of trappers and Indians, Father Druillettes had lived for six years; but he had spent more than twenty-four years in Canada. He had lived among the Abenakis in the present State of Maine, and had visited the British settlements in Massachusetts to ask the French and English to combine their forces against the Iroquois. He acquired the various Indian dialects so rapidly and accurately that it seemed miraculous; and savages and French alike listened with astonishment to his sermons and conversations in the rude tongues. He drew the hearts of all to him by his unbounded charity and edified all by his abstemious life. Such was the first preceptor of Marquette. He proved himself a worthy disciple, not only mastering the Algonquin language, but learning to converse fluently in six different Indian dialects.

Three Rivers had been a post for fur traders as early as 1615. Champlain converted it into a military post in 1634; and although it boasted a moat and small garrison, it was but poorly protected against the attacks of the Iroquois, who succeeded in capturing it twice. Most of the houses were of bark or thatch and even the pallisades of dry poles offered a tempting mark for the fire brands of the enemy. It was on the highway which connected the Indian settlements of the West with Quebec and also the outposts of Huron Bay. As many as four hundred Ottawas arrived at one time with their rich furs. From this mission Druillettes made long excursions as far east as Tadousac and to the north as far as Huron Bay. We have several letters from the senior missionary about these excursions, but in none of them does he mention the name of Marquette. We must conclude that the latter was left to take care of the natives and French at the mission and to pursue his studies of the different languages.

Marquette remained at Three Rivers nearly two years, being recalled to Quebec in the spring of 1668, where he learned that his superiors had decided to send him to the Ottawa missions. This was a general term applied to more than thirty different tribes dwelling along the great lakes; for as the Ottawas were the first to come to Quebec all those who followed were called by that name. Marquette left Quebec on the 21st of April for Montreal, where he awaited the Indian flotilla which was to bear him westward.

When Father Marquette entered upon his work in the Ottawa missions there were three stations along the Great Lakes; one at Sault de Ste. Marie; a second, called St. Francis Xavier's, at the extremity of Green Bay; and a third, the Holy Spirit, at La Pointe on the southwestern shore of Lake Superior near the present city of Ashland, Wisconsin. (Rel. V. 52, p. 213)

After laboring for a year with Father Dablon at the Sault, Marquette was called to the more arduous task of instructing the different tribes at La Pointe.

The distance from his mission at Sault de Ste. Marie to his new field of labor at La Pointe was by water and at least four hundred miles. It is all but incredible to think of navigating Lake Superior in the small, treacherous canoes used by the trappers and missionaries. The writer has often stood overlooking this lake when the wind was calm; but even then the restless waves seemed to bid defiance to smaller craft. In this voyage Marquette passed the famous Pictured Rocks of sandstone; but perhaps he was too far from shore to note the fantastic shapes carved by nature along the rocky eminences. In the early part of the voyage the priest and his companions no doubt diversified their frugal repasts by gathering delicate thimble-berries and wild cherries. When the frost fell they could feast in the patches of hazel nuts. The whole country was one impervious growth of pine trees, while beds of ferns covered the rocky ground where larger vegetation could not find soil for subsistence.

In viewing this long stretch of shore line today the tourist must be impressed by the wildness of nature. True it is that man has cut a path through the pines for the iron horse, has built great lumber yards at Baraga, has constructed docks at the cities of Marquette and Duluth, has dug deep into the earth for copper at Calumet and for iron in many an inland town, has raised shafts and furnaces, and stamping mills—all this he has done; but when the boat or train leaves the city, or mine, or lumber camp, nature resumes her sway; deer roam through thickest forest, and wolves and bears are hunted and trapped. Nor has the red man disappeared from the scene; Indian boys fish from cumbersome boats, patient Indian girls mend fishing nets for their elders, or gather raspberries for travellers and tourists, while both men and women are engaged in primitive methods of agriculture. But above all the great inland sea has resisted all the power and domination of man, and many a gigantic steamer battles for life where the frail boat of the missionary glided on its westward course towards La Pointe.

Marquette reached the mission on the 13th of September, 1669. The Indians were absent from the village gathering corn and pumpkins in the fields. The man of action did not wait for their return, but went at once to join them in their work. He found the community divided into five tribes. The Hurons, who were nominal Christians, were the first to enjoy his ministrations. They were sorely grieved when they learned that Allouez would not return to them, but acknowledged that they deserved this treatment on account of their indifference to religion.

Here was assembled a motley throng indeed; the wandering Hurons driven from their former abodes by the Iroquois, the dignified Miamis, the fierce Dacotas, the friendly and interesting Illinois,—remnants of once mighty tribes and nations, who were yet to play a role in the Indian wars of North America; whose descendants were to rally around the greatest of all chiefs, Pontiac, to burn the peaceful Wyoming, and scalp the followers of Braddock. That valiant and pioneer missionary, Father Allouez, had begun the work of evangelization at La Pointe, but the superstitious practices and fickleness of the Indians had proved an almost insurmountable obstacle to the progress of Christianity. Recalled after three years of labor to the Mission of Saint Francis Xavier at the head of Green Bay, Allouez took this occasion to remind the Indians of their infidelity. Meeting the principal men of the tribe in a council, he informed them of his intended departure. He recalled to them his labor and sacrifices of three long years in their behalf; and pointed out that only a few women and children had consented to pray to God. He would go away to other tribes where the fruit of conversion seemed more promising. He paused in his speech and removed the shoes from his feet; he would take nothing with him, not even the dust that clung to his shoes. He shook the dust before them and departed abruptly from the council. This dramatic action had its desired effect, and detained by accident in the village, Allouez witnessed a remarkable change in the conduct of the Indians, so remarkable indeed that he attributed it to a special grace of God. Polygamy was abolished, and superstitious ceremonies were discontinued. Many of the Indians who lived at some distance from the chapel took up their abode closer to the mission to be able to attend services regularly, and to give their wives and children an opportunity to receive instruction. While Allouez was pleased with this sudden change in his hitherto tardy neophytes, nevertheless the time had come for him to go to the new Mission of Saint Francis Xavier, at the upper end of Green Bay.

Before departing, however, he promised to send another Black Robe to take his place. (Rel. V. 43, p. 296)

The Ottawas, he reported, were very far from the kingdom of God, for they were given to indecencies, pagan sacrifices, and juggleries; prayer they ridiculed and would not listen to Marquette's explanation of the Christian religion. Still the missionary had the consolation of witnessing the fervor and fidelity of two aged warriors, one of whom led so innocent a life in the midst of universal corruption that even the missionary wondered at the power of grace by which he baffled temptation and human respect.

It required more than zeal, this work of the Jesuit. On one occasion he walked boldly in the midst of the orgies of the medical men who were trying to cure a sick squaw, reproved them for their indecencies, and sent the young people away to their cabins with the command to return no more to such superstitious rites and dances; whereupon an old and influential chief arose and joined with the missionary in rebuking those present. To satisfy the wishes of the sick woman the objectional rites were changed into a dance or children's game. The medical men did not seek revenge for this loss of authority; still the missionary knew not what hour the stroke of the tomahawk would be his reward for so bold an act.

But it was the Kiskakons whose lives were the greatest consolation to Marquette at this distant mission post. They had felt most the rebukes and departure of Father Allouez and now hailed with boisterous delight the coming of another Black Robe to their village. They would not fail this time to listen to the words of the missionary, for, if they did, he too would shake the dust from his feet and depart from them. Then, there was the friendship and protection of the French if only they were docile to the teachings of this new emissary. The head chief hastened to throw down a pole at the entrance of his cabin where sacrifices of dogs had been offered to the sun; infants were baptized, and adults were faithful in prayer. As the priest lived in the cabin of one of the neophytes he sought to repay the kindness of this Indian by special instructions, teaching him the beautiful devotions of the Church, and especially that of the guardian angel whose commission it was to keep one from sin. The simple savage listened with eager delight to stories of the powers of this heavenly messenger, and affirmed that on one occasion, when he was tempted to sin, an invisible power struck him and warned him that he was a Christian. Another source of edification to both pagans and Christians was the virtuous lives of the Christian women. Thus passed the winter of 1669 with its disappointments and its

consolations. Marquette makes no mention in his long letter of his own sufferings and privations; but, living as he did in the rude, reed hut of a savage and sharing his coarse meals of fish and sagamite, the life must have been a severe trial upon his delicate constitution.

As spring approached, the several tribes prepared to hunt and fish. The Christians received parting words of advice and promised to return early in the fall, to resume the study of religion and attend services in the little chapel.

And now we come to a most important event in the life of Marquette, one that was to shape the course of his life work and to associate his name forever with the history of the Middle West. To his mission at La Pointe, on the bleak shore of a northern lake, came the Illinois Indians from their distant wigwams in the south. An Indian whom he had instructed gave to him a little slave belonging to that tribe. From the lisping lips of the untutored boy the missionary learned something of the Illinois language; from the visiting Illinois he learned strange stories of a great river and populous tribes far away to the south. We must note these facts here for the information is most complete and will help to throw much light on that vexed question as to the priority of discovery of the Mississippi. This was in the winter of 1669, three years before Joliet received his commission from the Canadian Governor to find the great river.

Many of the Illinois spent the winter at the mission, and while Marquette learned the language he at the same time garnered what information he could in regard to the distant tribes of the south. In fact, while his principal work was to minister to the souls of the savages, he was zealous in ethnological researches. From one of the traditions narrated to him he concluded that a faint knowledge of the Tower of Babel had been preserved by the savages. He was careful to mark on a map the exact location of all the villages both pagan and Christian; but as most of these tribes played but an insignificant part in the history and even the wars of the times, it would scarcely seem expedient to chronicle them. Yet the student will be thankful to Marquette for the knowledge which was gleaned.

The information which Marquette gathered and wrote down at this early date in regard to the Illinois is so accurate and minute that his account reads like the report of one who had returned from a recent tour through the country. It must have required painstaking and persevering labor indeed to have garnered such information from the savages with whose language he was but slightly acquainted.

"The Illinois," he writes, "sow maize which they have in great quantity; they have pumpkins as large as those of France and plenty of roots and fruit. The chase is very abundant in wild-cattle, bears, stags, turkeys, ducks, bustards, wild-pigeons, and cranes. They leave their towns at certain times every year to go to their hunting grounds together, so to be able to defend themselves if attacked. They believe that I will spread peace everywhere if I go, and then only the young will go to hunt.

"When the Illinois come to La Pointe they pass a large river almost a league wide. It runs north and south, and so far that the Illinois, who do not know what a canoe is, have not yet heard any mention of its mouth; they only know that there are very great nations below them, some of whom raise every year two crops of maize. East-south-east of their country is a nation called Chaouanou; some of this tribe came here to visit last summer. They wear glass beads which shows that they have had intercourse with Europeans; they had come overland a journey of thirty days before reaching the country. This great river can hardly flow through Virginia, and we rather think that its mouth is in California. If the Indians who promised to make me a canoe do not break their word we shall go into this river as soon as we can with a Frenchman and the Indian boy given to me; he knows some of their languages and has a readiness for learning others. We shall visit the nations who inhabit it in order to open the way for so many of our Fathers who have so long awaited this happiness. This discovery will give us a complete knowledge of the southern or western sea. . . .

"Six or seven days below the Illinois is another great river on which are prodigious nations who use wooden canoes; we cannot write more until next year, if God does us the grace to lead us there. The Illinois are warriors; they make many slaves whom they sell to the Ottawas for guns, powder, kettles, axes and knives." (Rel. V. 54, pp. 169-195)

Marquette heard not only of the Illinois but of other populous inland tribes. There were the Kechigamis living in more than twenty large cabins and most anxious to trade with the French for knives and axes and ironware. So desirous were they of becoming friends and allies of the French that they unbound two Illinois captives on the simplest statement of the latter that they were friends of the white man. To the southwest are the Nadouessi whom Marquette compares to the fierce Iroquois, but describes them as being less perfidious and willing to make war only when attacked by their enemies.

Their villages were numerous but widely scattered; they sat solemn and silent at their feasts and fed their visitors with wild oats.

Still farther to the west were the Assinapouars in whose country was the source of a river that flowed towards the setting sun. Here, it will be noted, Marquette hears of the streams which flow into the Pacific Ocean, for one of the visitors told him that far away on this stream he had seen Europeans with ships and sails. He finally decided to return with the Illinois as soon as the weather was favorable for travelling. His Huron and Kiskakon Christians would be absent from the mission during the spring and summer months on their fishing and hunting expeditions; this time then could be spent on his expedition to the south. He would explore the country, visit the tribes, and open up new fields of action for fellow missionaries. His resolve was taken. Everything pointed to the absolute success of the expedition. There were the Illinois guides who had traversed the entire way and who could lead him to the great river, to the populous tribes. He appealed to his Hurons and they promised to make a canoe for the expedition—not one of the lumbering dugouts which was propelled laboriously by sail and oar; but the swift and shapely canoe of birch bark which glided like a duck over the northern streams and lakes. Then a Frenchman promised to accompany him; we hope that it was the faithful Pierre who was to kneel by the side of the dying missionary on the far off eastern shore of Lake Michigan. Marquette sent word to the pagan tribes south of the mission notifying them that he would soon pass through their village on his way to the Illinois, he explained to them the object of his journey, and that the French wished to establish universal peace among all the tribes. Finally Marquette sent a delegation of the Illinois to announce his speedy arrival in their land and to bring the elders of the tribes to meet the Black Robe who came to them as the envoy of the Great Spirit.

But three years were to pass before Marquette would gaze upon the great river of the New World and smoke the calumet in the wigwam of the Illinois.

HENRY S. SPALDING, S. J.

ST. STEPHEN'S MISSION, WYOMING

The following personal recollections contributed to the REVIEW are from the pen of the Reverend D. W. Moriarty, pioneer Wyoming priest still engaged in the ministry as pastor of Sacred Heart Church, Norfolk, Madison Co., Nebraska. They are of distinct historical value, supplying as they do some hitherto entirely unknown data regarding the establishment of St. Stephen's Indian Mission and the part taken by the secular clergy in that important event in the history of Wyoming Catholicism. It is hoped that Father Moriarty will compile more detailed reminiscences of the pioneer ecclesiastical developments, "*quarum pars magna fuit.*"—*Gilbert J. Garraghan, S. J.*

In 1882 Rt. Rev. James O'Connor was Vicar Apostolic of the Vicariate of Nebraska, which comprised the State of Nebraska and the territory of Wyoming.

He was especially interested in the Indians of the Vicariate.

Previous to this time the policy of the U. S. Government, in regard to the spiritual interests of the Indian, had been to permit only *one* denomination to work on any one particular reservation. All other denominations were excluded. But this was soon found to be unjust, both to the Indian and to the other churches, and, was so changed that any denomination could take up the work whenever they desired.

In the Shoshone and Arrapahoe Indian reservation in Wyoming an Episcopalian minister had been laboring for a few years.

Bishop O'Connor earnestly wished to send a priest to take up the work. He negotiated with the Jesuits of the Province of St. Louis who promised to send help, but were unable to begin at that time.

Therefore, in order to begin the good work, and to break the ground, in July, 1882, the Bishop appointed, as the first missionary on the reservation, Rev. D. W. Moriarty, a young priest just ordained at Laval University, Quebec, Canada.

Early in the month Father Moriarty arrived in Lander, where he had been ordered to take up his residence, and from there to work among the Indians on the neighboring reservation. Knowing that, up to this time, the Episcopalians had enjoyed exclusive rights to this work, Father Moriarty's first move was to apply in writing to the Interior Department at Washington for official permission to do mission work among the Indians.

The permission was readily granted, with the admonition to be careful not to conflict in any way with the existing missionary on the reservation.

It was fortunate that Father Moriarty had applied for this permission immediately on his arrival at Lander, because as was fully proven later, the day after the Department had forwarded the permission, it received a letter from the reservation protesting against the Catholic priest working among the Indians, but permission had already been sent, and the Department ignored the protest.

On the reservation there were two tribes of Indians, the Shoshone and Arraphoe, about equally divided in numbers.

Father Moriarty soon found it next to impossible to accomplish much with the Shoshones. They lived on the western part of the reservation where was established the U. S. Military post, Fort Washakie, and the Indian Agency, where also the Episcopalian minister had taken up his residence and where too within a year after the arrival of Father Moriarty, a government school was established and given over to the care of the Episcopal Church.

The Arrapahoe tribe lived on the eastern portion of the reservation settled in small groups principally along the banks of the rivers, and existed entirely by fishing, hunting and a small annuity from the government.

The largest group, headed by the famous old chief Black Coal, were established about 25 miles down the valley from Lander near the junction of the Big and Little Popogia Rivers.

It was here that Father Moriarty after many tribulations, and negotiations with the government, finally decided to build a school for the Indians, and early in the year 1884 proposed to Bishop O'Connor to begin building in the spring of that year.

The necessary funds had been promised beforehand by Miss Katharine Drexel of Philadelphia.

But about this same time the Jesuits informed the Rt. Rev. Bishop that they were ready to fulfill their promise of taking over the missionary work on the reservation. Accordingly the Bishop requested Father Moriarty to delay building, and to await the arrival of a Jesuit father.

Rev. John Jutz, S. J., arrived in Lander early in May, 1884. Father Moriarty remained with him for six weeks, assisting him to become acquainted with the Indians and with the work among them. He then returned to Omaha, leaving the Jesuits established on the ground, where, later on, were erected the buildings of St. Stephen's Mission.

LANDER, WYOMING

While Father Moriarty was working on the Indian reservation he made his headquarters at Lander, Wyoming. In order to reach

Lander it was necessary to travel by stage coach from Green River on the U. P. R. R. about 125 miles south. The North-Western R. R. at that time had reached hardly half way across the state of Nebraska, so that in all Northern Wyoming about the only white settlement was at Lander. It was a village of about a hundred inhabitants, and there were hardly another hundred settlers within a radius of one hundred and twenty-five miles.

The first thing necessary was a place in which could be offered the Holy Sacrifice of the Mass, and where the people could be brought together. There was only one two-storied building in the village, the upper story being used by the Masons, and the lower story for gatherings of all kinds, principally for dances.

In the renting of this building was shown the hand of the enemy wishing to obstruct the efforts of the Catholics. For, within an hour of the time that Father Moriarty applied for the use of the building, a delegation waited upon the owner requesting that the Catholics be not allowed to rent it. But Mr. J. K. Moore, the owner, was a fair-minded man, and, indignant at such a request, rented the lower story of the building to Father Moriarty, as long as he wanted it, for the exclusive use of his congregation.

In the rear of this story there were two small rooms in which Father Moriarty lived for about eight months. During this time, whenever his duties toward the Indians would permit, he was collecting for and building a church.

A location was soon donated and about \$1,200.00 easily raised by subscription. This seemed so encouraging to Father Moriarty that he immediately drew his own plans and let a contract for \$2,100.00 for the erection of the little stone church, which has ever since supplied the needs of the congregation. All the stone necessary was hauled by friends, both Catholic and non-catholic, from the neighboring mountains. The lumber was supplied from a very primitive little saw-mill far up in the foothills.

In the month of December, 1882, a three days' fair was held, at which the sum of \$1,812.00 was raised. This enabled the congregation to furnish the church completely inside, to provide a bell for the tower, and to add two small rooms to the rear of the church.

These rooms, besides being used as a sacristy, were occupied as a residence by the pastor for many years.

REV. D. W. MORIARTY.

Norfolk, Nebraska.

FROM CHICAGO TO ST. LOUIS IN THE EARLY DAWN OF WESTERN HISTORY

As the crowning glory of Chicago's Catholic days, the Eucharistic Congress has taken its important place in history, it may be well to cast a glance backwards to the days when our Eucharistic Lord found an acceptable dwelling place, though a most humble one, on the site of the great city, then a tangled wilderness, now the cynosure of all Catholic eyes throughout the world.

It may be of interest also to learn that the noble priest who was responsible for that ever memorable event, Father Francis Pinet, S. J., found his last field of labor and his hallowed place of rest within the confines of the city of St. Louis.

The Catholic history of Chicago, as a series of well connected events, really opens with the coming of the St. Louis priest John Mary Irenaeus St. Cyr, and the establishment of the church of St. Mary's in 1833. But more than one and a quarter century before that auspicious day a regular establishment of the Society of Jesus had been placed among the Miami Indians along the southwestern shore of Lake Michigan, at that time known as the Lake of the Illinois.¹ There were really two villages of the Miami, both however attended by one missionary, the Jesuit Father Francis Pinet. The exact location of this second oldest Indian mission in Illinois is still a debatable question. Some authorities, like Frank R. Groves, contend for the "North Shore," others, like Milo Milton Quaife, for the heart of the city between the two branches of the Chicago River; others again, like J. G. Shea, leave the matter in abeyance, calling the place by the general term of the Chicago mission. Indeed, the present city of Chicago is extensive enough to take in any place along the Michigan shore that could, with any kind of probability, claim to be the site of Father Pierre François Pinet's Mission of the Guardian Angel. The probabilities, however, are strongly in favor of the Chicago River site, as maintained by Milo Milton Quaife in his "Cheago and the Old Northwest."

At the time of Father Marquette's voyage of discovery the Miami Indians were in possession of the territory between Lakes Erie and Michigan. One of their principal villages was at the mouth of the

¹ Father Marest writes to Father Germon that "Lake Michigan was named on the maps Lake Illinois without any reason since there are no Illinois who dwell in its vicinity." *Jesuit Relations*, vol. 66, p. 283.

St. Joseph's River, where Father Claude Aveneau resided as missionary as early as 1690. The Miami bands of Father Pinet had probably come around the southern border of Lake Michigan, and formed their villages on the Chicago River. Owing to the constant inroads of the Iroquois on the Indians of the North, the Potawatomi migrated to the territory bordering on the southern shore of Lake Michigan, from Chicago on the west to St. Joseph's on the east, the Miamis receding to the Wabash. There was a Potawatomi Mission on the St. Joseph River under Father John B. Chardon, as early as 1711. But at the end of the seventeenth century the Miami still held their original seats on both shores of the lake. It was in 1696 that the Mission of the Guardian Angel was founded in the two villages of the Miami, in what is now the city of Chicago. The founder and only missionary of this mission, Father Peter François Pinet, was born at Limoges in France, December 11, 1661, or November 11, 1660,² and entered the Jesuit Novitiate at Bourdeaux, August 29, 1682. He arrived in Canada in 1694. "I have seen Father Pinette, who has come out from our province," wrote Father Chauchetiere from Ville-Marie. "He is quite well, and remained only six days at Quebec. He came up at once, remained two days at Montreal, and went to a place 500 leagues from here. We are greatly edified by his zeal and abnegation. He experienced some of the trials of a missionary's life while coming to Ville-Marie in the barks; for the winds were contrary all the time, and they made only fourteen leagues in fifteen days,—amid constant rain, and lodged *sub dio*,—the usual sign for lodgings in Canada. He gave me some news from the province, and left me with a keen desire to learn more."³

From Michillimackinac Father Pinet was sent southward in 1696 to found the mission at Chicago. The first Bishop of Quebec, Francis de Laval, had entrusted the missions among the Illinois, Miamis and Sioux to the Jesuits; but his successor, Bishop Vallier, conferred upon the Gentlemen of the Seminary of Quebec⁴ the spiritual care of certain Indian tribes that were already assigned to the Jesuit Fathers.

² The *Jesuit Relations* give two dates and two places of birth of Father Pinet: Limoges, December 11, 1661, and Perigeux, November 11, 1660.

³ *Jesuit Relations*, vol. 68, p. 147. Both Fathers Chauchetiere and Pinet came from the Jesuit Province of Aquitaine.

⁴ "The Gentlemen of the Seminary of Quebec" was the usual designation of a missionary society established by Francis Laval de Montmorency, first bishop of Quebec. The official title was "The Society of the Foreign Missions." The mother-house was at Paris. In Quebec the Seminary was under its rule. It was no religious order but a society of secular priests intended for the missions in foreign countries.

Count Frontenac, the Governor General of New France, was a man of deep faith, but of a proud, domineering disposition. His quarrels with the saintly Bishop Laval, with the Jesuits, and even with the Sulpicians at last moved the Grand Monarque to recall him. Father Pinet was among the innocent victims of these ecclesiastical misunderstandings and governmental persecutions. For hardly had he begun his apostolic labors among the Miami Indians, when he was ordered out of Church and house by Frontenac. Why this was done does not appear: perhaps the gentle missionary had in his eagerness for the conversion of souls, forgotten to obtain a passport to his mission, as was required by ordinance.⁵ But Bishop Laval was still among the living, and still a power to be reckoned with, though he had resigned his bishopric of Quebec. To Bishop Laval then Father James Gravier, the Superior of the Illinois Missions, addressed himself, protesting against the unwarranted act of the Governor. Thanking the old saintly man for the kindness shown the missionaries and their Superior in particular, Father Gravier continues: "If Monseigneur of Quebec (the present bishop) has the same sentiments for us, as we all hope, we shall perform our duties in our Outaouas Missions more peacefully than we have done for some years, we shall also be safe from the threats of Monsieur the Count de Frontenac to drive us from our missions, as he has already done from that of l'ange Gardien of the Miamis, at Chicago,—the charge of which Monseigneur of Quebec had confided to me, by his patents⁶ giving me the care of the Missions to the Illinois, Miamis and Sioux, and confirming the powers that Your Grace had conferred upon Father Marquette and Father Allouez, who were the first missionaries to those Southern nations. If Monsieur the Count de Frontenac had learned that in our Missions we had done anything unworthy of our ministry, he could easily have applied to Monseigneur the Bishop or to his Grand Vicar. But he could not otherwise than by violence drive us from our Mission of Chicagwa, and we hope that Monseigneur of Quebec will not suffer such violence, which is so prejudicial to his authority. And if Your Grace will be good enough to speak to him of it, he will reinstate and confirm Father Pinet in his

⁵ Father Pinet is said to have incurred the enmity of certain persons by strongly inveighing against the introduction of strong drink among the Indians. Count Frontenac considered this kind of trade too important to be suppressed at the request of the missionaries.

⁶ Patent, or letters patent, means an open letter granting certain rights and privileges.

mission, that he may there continue his duties, which he has so auspiciously begun.””

In consequence of the protest Father Pinet was reinstated in his mission of the Guardian Angel. In January, 1699, Father Julien Binneteau, who was then Father Gabriel Marest's assistant in the Mission of the Immaculate Conception among the Kaskaskias and Peorias on the Illinois River, gives us the following information concerning Father Pinet's movements. "There is another missionary sixty leagues from here, who comes to see us every winter. He comes from the province of Guyenne, and his name is Father Pinet. If you knew him I would tell you more about him. He has had the happiness of sending to Heaven the soul of the famous Chief Peouris, and those of several jugglers; and he has attracted to our chapels various persons who, through their fervor, are patterns to the village.””³

The reason for these repeated visits of Father Pinet to the Mission on the Illinois River, may be found in the fact that his own neophytes were absent from home until about Christmas, when they would return from their hunting excursions, on which he felt unable to accompany them. Besides there was good to be done among the Kaskaskias and Peorias as the mention of Chief Peourias' conversion would indicate. We may well imagine with what glad anticipations Father Pinet and his servant at the approach of winter left their lonely house in the deserted village on the Chicago River and, paddling up-stream to the portage⁹ of the Desplaines River, carried their canoes across, and then floating down the quiet waters until they joined the Illinois River and on its broad expanse, drifted along the beautiful scenes that met their gaze, until they found themselves among their hospitable brethren at the fort on Peoria Lake. Count Frontenac's anger was now no longer to be feared: but a new danger threatened the Mission of the Guardian Angel at Chicago, the proposed migration of the Indians to the more sheltered and more secure regions along the Wabash and its tributaries. The plan had not as yet assumed definite form, when a party of three new missionaries from the Seminary of Quebec arrived at Chicago. They were the Fathers de Montigny, St. Cosme and Davion, members of

¹ *Jesuit Relations*, vol. 65, p. 53.

² *Jesuit Relations*, vol. 65, p. 71.

³ A portage is a pathway between two navigable rivers or streams, heading in opposite directions, over which the canoes had to be carried. At this time of trackless forests and prairies the rivers were the doors and the portages the keys to the continent.

the Society of the Foreign Missions, engaged in an exploring expedition to the Mississippi and the south. The ever-faithful friend of La Salle, the Italian de Tonty, was in their company as guide and protector. The party was a large one, comprising about twenty men.¹⁰ They had come over the Great Lakes to Michillimackinae, where they paid their respects to Fathers Gravier and Carreil. About this visit Father Gravier wrote as follows to Bishop Vallier of Quebec: "I acknowledge, Monseigneur, that Father de Careil and myself are charmed with the good judgment, the zeal, and the modesty that Monsieur de Montigny, Monsieur St. Cosme, and Monsieur Davion have displayed in the conferences that we have had together during the seven days that they spent here. We acted and we always spoke together with the same frankness as if we had always lived together; and we beg Your Grace to believe that we omit nothing that may confirm it. . . . I told them that it was not advisable to make known that it was Monsieur de Tonty who introduced them to the Arkansae; for they would pass as his envoys, and that Monsieur de Montigny himself must speak to them through his interpreter. He did not give me time to compose a short speech in Illinois as an introduction. Father Binneteau, who knows the customs of the savages as well as I do, will do it better than I can. He, as well as Father Pinet at Chicagwa, will do themselves the pleasure of rendering them every kind of service."

Owing to bad weather the three gentlemen from the Seminary landed a few miles north of the Mission of the Angel Guardian and leaving the rest of the company by the lake-shore, made their way on foot to the home of Father Pinet. From here on Father St. Cosme is the spokesman of the party: "Many travellers have already been wrecked there. We, Monsieur de Montigny, Davion, and myself, went by land to the house of the Reverend Jesuit Fathers, while our people remained behind. We found there Reverend Father Pinet, and Reverend Father Binneteau, who had recently arrived from the Illinois country and was slightly ill."¹²

The joy of priests meeting priests in the deep solitude of earliest Chicago was great and sincere. "I cannot describe to you, my lord, with what cordiality and manifestations of friendship these Reverend Fathers received and embraced us while we had the consolation of

¹⁰ Father Thaurer de la Source was not with the company, but a voyageur of that name was. The priest Thaurer arrived at Cahokia at a later date and acted as interpreter at the Indian assembly at Cahokia in 1723.

¹¹ *Jesuit Relations*, vol. 65, p. 59.

¹² Voyage of St. Cosme, in *Early Narration of the Northwest*, p. 346.

residing with them," wrote Father St. Cosme, and then proceeded to give a clear and succinct description of the place. "Their house is built on the bank of a small river, with the lake on one side and a fine and vast prairie on the other. The village of the savages contains over a hundred and fifty cabins, and a league up the river is still another village almost as large. They are all Miamis. Reverend Father Pinet usually resides there except in the winter, when the savages are all engaged in hunting, and then he goes to the Illinois. We saw no savages there. They had already started for their hunt. If one may judge of the future from the short time Father Pinet has passed in this mission, we may believe that, if God will bless the labors and the zeal of that holy missionary, there will be a great number of good and fervent Christians. It is true, that but slight results are obtained with reference to the older persons, who are hardened in profligacy, but all the children are baptized, and the jugglers even, who are the most opposed to Christianity, allow their children to be baptized. They are also very glad to let them be instructed. Several girls of a certain age, and also many young boys have already been and are being instructed, so that we may hope that, when the old stock dies off, they will be a new and entirely Christian people."¹³

The entire party left Chicago for the Illinois country, but a part of their belongings had to remain behind in care of Brother Alexander and Father Pinet's servant. When they came to the portage of the Kankakee River, the party was divided by an untoward circumstance, as recorded by Father St. Cosme.

"Messieurs de Montigny, de Tonty, and Davion continued the portage on the following day, while I with four other men went back to look for the little boy (who had wandered away into the prairie). While retracing my steps, I met Father Pinet and Binneteau, who were on the way to the Illinois with two Frenchmen and a savage. We looked for the boy during the whole of that day also without finding him. We arrived on the 15th of November at the place called the Old Fort.¹⁴ This is a rock on the bank of the river, about a hundred feet high, whereon Monsieur de La Salle had caused a fort to be built, which has been abandoned, because the savages went to reside about twenty-five leagues further down. We slept a league above it, where we found two cabins of savages; we were consoled on finding a woman who was a thoroughly good Chris-

¹³ *Early Narration of the Northwest*, p. 346, sq.

¹⁴ The "Old Fort" is the fort built on Starved Rock by de Tonty at the order of La Salle.

tian. The distance between Chicagou and the fort is considered to be about thirty leagues. There we commenced the navigation, that continues to be always good as far as the fort of Permetaoui, where the savages now are and which we reached on the 19th of November. We found there Reverend Father Binneteau and Reverend Father Marest who, owing to their not being laden when they left Chicagou, had arrived six or seven days before us. We also saw Reverend Father Pinet there. All the Reverend Jesuit Fathers gave us the best possible reception. Their sole regret was to see us compelled to leave so soon on account of the frost. We took there a Frenchman who had lived three years with the Acanseas and who knows a little of their language."¹⁵

The original site of the Kaskaskia Mission of the Immaculate Conception founded by Father Marquette was at the foot of the Old Fort of St. Louis, which was now dismantled; as the Kaskaskia Indians had joined the Peorias on the banks of Lake Peoria. This change had been effected under Father Gravier's administration. Father Marest was now Superior with Father Binneteau as assistant, and Father Pinet as occasional helper. Father St. Cosme has but words of the highest praise for the Jesuit Fathers: "This Mission of the Illinois seems to me the finest that the Reverend Jesuit Fathers have up here, for without counting all the children who are baptized, a number of adults have abandoned all their superstitions and live as thoroughly good Christians; they frequently attend the sacraments and are married in church. We had not the consolation of seeing all these good Christians often, for they were all scattered down the bank of the river for the purpose of hunting. We saw only some women savages married to Frenchmen who edified us by their modesty and their assiduity in going to prayer several times a day in the chapel. We chanted High Mass in it, with deacon and sub-deacon, on the feast of the Presentation of the most Blessed Virgin, and, after commending our voyage to her and having placed ourselves under her protection, we left the Illinois on the 22nd of November—we had to break the ice for two or three arpents to get out of Lake Permetaoui. We had four canoes; that of Monsieur de Tonty, our two, and another belonging to five young voyageurs who were glad to accompany us, partly on account of Monsieur de Tonty, who is universally beloved by all the voyageurs and partly also to see the country. Reverend Fathers Binneteau and Pinet also came with us a

¹⁵ *Early Narration of the Northwest*, p. 350.

part of the way, as they wished to go and spend the whole winter with their savages."¹⁶

Fathers Binneteau and Pinet were then on the way to the Tamarois, another branch of the Illinois Indians, who had their village on the Mississippi, some thirty miles below the mouth of the Missouri, but on the opposite shore. There were some other villages along the Mississippi south of the mouth of the Illinois River. At one of them the voyageurs took their departure from the Jesuit companions of the way. Father St. Cosme briefly notes: "On the 25th of the month of November, we parted from Father Pinet, who remains in this village to spend the winter, for there are a good many savages here who pray . . ." (an expression signifying a Christian). And again: "While we were detained, Reverend Father Binneteau, whom we had left at the village of the woman chief, came to see us, and after spending a day with us, he returned to the village for the feast of St. Xavier."¹⁷

Pushing on, the Montigny-St. Cosme party arrived at Cahokia, inhabited by another tribe of the Illinois, and also having a colony of French traders and hunters. The Cahokias had been harassed lately by war parties of Shawnees and Chickasaws and were in consequence rather suspicious of the newcomers' intentions. Yet, as Father St. Cosme says, "The chief came with some of his people to receive us on the water's edge and to invite us to their village, but we did not go, because we wished to prepare for the Feast of the Conception. We camped on the other side of the river on the right bank. Monsieur de Tonty went to the village, and after reassuring them to some extent, he brought the chief, who begged us to go and see him in his village. We promised to do so, and on the following day, the Feast of the Conception, after saying our masses, we went with Monsieur de Tonty and seven of our men well armed. They came to meet us and led us to the chief's cabin."¹⁸

Here we must pause, as we stand in the presence of an ever-memorable event, the first offering of the August Sacrifice of the Mass on the site of the city of St. Louis, on the Feast of the Immaculate Conception, December 8, A. D. 1698.¹⁹

¹⁶ *Early Narration of the Northwest*, p. 350, sq.

¹⁷ *Ibidem*, p. 354.

¹⁸ *Ibidem*, p. 355.

¹⁹ The village of the Tamarois was in the neighborhood of the present Cahokia, opposite about the foot of Arsenal street; the island on which they cabined at the time was our Arsenal Island. The place where the first Mass was said in St. Louis is the river bank somewhat north of Arsenal Street, and the day was December 8, 1698, Feast of the Immaculate Conception. Three priests were in

The Tamarois Indians, now formed one people with the Cahokias, and being reinforced by the arrival of the Michigamias from Arkansas, held possession of the East bank of the Mississippi from Cahokia Creek to the Ohio. At this time they were cabined on a large island in the Mississippi within sight of the place of the three masses of the eighth of December.

"We were unable to ascertain whether they were very numerous," wrote Father St. Cosme. "There seemed to be a great number of them, although the majority of their people were away hunting. There would be enough for a rather fine mission, by bringing to it the Cahokias who live quite near, and the Mechigamias, who live a little lower down the Mississippi, and who are said to be pretty numerous."²⁰

With this expression of hope the Fathers of the Foreign Mission depart for Arkansas and the South, and we return to our Jesuit Fathers Gravier, Marest, Binneteau and Pinet. Very important things have happened in the meantime, events fraught with far-reaching consequences.

In January, 1699, Father Binneteau, now again at the mission near Peoria Lake, recalls his journey of the previous year:

"I am at present spending the winter with a portion of our savages who are scattered about. I have recently been with the Tamarois, to visit a band of them on the bank of one of the largest rivers in the world—which, for this reason, we call the Mississippi or "the great river." More than seven hundred leagues of it have been found to be navigable, without discovering its source. I am to return to the Illinois of Tamaroa in the spring."²¹

It appears from this, that whilst De Montigny, Davion and St. Cosme were looking from across the river to the Tamarois camp, Father Binneteau and probably his companion, Pinet also, actually visited the Indians there, and made an agreement with them that a Jesuit Mission should be established for the united Illinois nation in the village of Cahokia.

But Father Binneteau was not to witness the accomplishment of this plan. It will be remembered that he was suffering from some malady, when he came to the Mission of the Guardian Angel, in 1698, to bring Father Pinet to the Illinois country. After his return, how-

the company: Montigny, Saint-Cosme, and Davion; and most probably, all three celebrated the holy sacrifice on that day, two hundred and twenty-eight years ago next December.

²⁰ *Early Narration of the Northwest*, p. 356.

²¹ *Jesuit Relations*, vol. 65, p. 71.

ever, he started on his usual round of visits to the scattered neophytes on the prairies adjoining the Illinois River. To follow the Indians on their excursions was one of the severest trials of the missionary. The summer hunt was especially fatiguing, says Father Marest. "It cost the life of the late Father Binneteau. He accompanied the savages in the greatest heat of the month of July; sometimes he was in danger of smothering amid the grass, which was extremely high; sometimes he suffered cruelly from thirst. . . . By day he was drenched with perspiration and at night he was obliged to sleep on the ground. . . . These hardships brought upon him a violent sickness, from which he expired in my arms."²² When death came Father Marest does not tell. But from other sources it appears that Father Binneteau lingered on throughout the fall of the year 1699. "Father Binneteau died from exhaustion," writes Father Gravier, "but if he had had a few drops of Spanish wine, for which he asked us during his last illness . . . or had we been able to procure some fresh food for him, he would perhaps be still alive."²³ According to Rochemonteix,²⁴ Father Binneteau died on the eve of Christmas, 1699, at the Kaskaskia village on Peoria Lake, and was buried there by his companions Marest and Pinet, of whom Father Gravier said on this occasion, "Father Pinet and Father Marest are wearing out their strength; and they are two saints, who take pleasure of being deprived of everything, in order, as they say, that they may soon be nearer to Paradise."²⁵

But there was much work still awaiting the two heroic souls. Father Marest was preparing the great exodus of the Kaskaskias to the Mississippi, and Father Pinet made his journey to the Tamarois. At what particular time this was done, we cannot say. But certain it is, that Father Pinet was in peaceful possession of the Tamarois Mission of the Holy Family before the 9th of October, 1700, when Father Gravier noted in his Journal: "After journeying four days with the Kaskaskias, I went on ahead with Father Marest, whom I left ill among the Tamarouha, where Father Pinet performs in peace all the duties of a missionary. Meanwhile, Monsieur Bergier, who works very well with us, has charge of the French only, which is a great relief for Father Pinet."²⁶

²² *Jesuit Relations*, vol. 66, p. 253.

²³ *Jesuit Relations*, vol. 66, p. 25.

²⁴ Rochemonteix, Camille de, *Les Jesuites et la Nouvelle France aux XVII siecle*. Paris, 1895-1896.

²⁵ *Jesuit Relations*, vol. 66, p. 37.

²⁶ *Jesuit Relations*, vol. 65, p. 103.

The presence of Monsieur Bergier, a newly arrived priest from the Seminary of Quebec, was, though not a surprise, yet a matter of a most disquieting nature. It meant a double, and possibly conflicting, authority within the missions entrusted to the Jesuits; a matter that threatened ruin to the Mission of the Immaculate Conception. For on the Illinois River and on Peoria Lake troubles were brewing. The foundation of Biloxi by Iberville, on the lower Mississippi, had caused a serious commotion among the Indian neophytes at Kaskaskia, or as Father Gravier styles them "the Illinois of the straits," meaning by this term the people at the narrow outlet of Peoria Lake, as distinguished from the Illinois of the Mississippi River. The Kaskaskias were determined to leave the Peorias and to sail away to the south and live under the walls of Iberville's strong and rich new settlement at the mouth of the Great River. Father Gravier tells us of the momentous event: "I arrived too late among the Illinois of the Strait—of whom Father Marest has charge—to prevent the migration of the village of the Kaskaskia, which has been too precipitately made, in consequence of uncertain news respecting the Mississippi settlement. I do not think that the Kaskaskias would have thus separated from the Peouarooua and from the other Illinois of the Strait, if I could have arrived sooner. I reached them at least soon enough to conciliate their minds to some extent, and to prevent the insult that the Peouaroos and the Mouingouana were resolved to offer the Kaskaskia and the French when they embarked. I addressed all the chiefs in full council, and, as they continue to retain some respect and good will for me, they parted very peaceably. But I augur no good from this separation, which I have always opposed, for I foresaw but too well the evil consequences that would result from it. And may God grant that the road from Chicagwa to the Strait be not closed, and that the entire Illinois Mission may not suffer greatly thereby."²⁷

As the missions on the Illinois were dependent on Quebec for their supplies, the road over Chicago to Michellimackinack had to be kept open. If the Illinois Indians were not strong enough to resist the inroads of the Iroquois and the Sioux, the road to Canada would no longer be open and the missions would be doomed.

But the Kaskaskias were on their way to the South; all that Father Gravier's persuasions could accomplish was to halt the voyage near the Tamarois' village, where Fathers Marest and Pinet were awaiting them. Rouensa, the great chief of the Kaskaskias, who was

²⁷ *Jesuit Relations*, vol. 65, p. 102, sq.

a faithful Catholic, was leading them on, but did not know where to lead them. It had dawned upon his mind that the voyage to the lower Mississippi was simply impossible. But to stay with the Cahokias and Tamarois on their narrow strip of territory between the river and the bluffs seemed equally destructive. Beyond the river lay a boundless expanse of woodland and prairie. Some of the Missouri tribes, as the Osages and Missouri, were friendly to them. Why not cross over and erect their cabins beyond? And that was exactly what the Kaskaskia did, and what Father Pinet induced his Tamarois to do; and what the French traders from Kaskaskia and from Cahokia did not fail to imitate. The proofs for this very interesting fact have only recently been dug up from the dust of two centuries by Fathers Kenny and Garraghan of St. Louis University²⁸ and others. We will here give the substance of the argument.

The southern boundary of the present city of St. Louis is formed by a little river flowing from the northwest into the Mississippi. It has always borne the poetical name of the Riviere des Peres, or the River of the Fathers. No one seemed to know when and why it was so named. Yet, the very name seemed to imply a certain connection with the Jesuit Fathers, the earliest missionaries in the valley of the Mississippi. By a happy chance a number of letters were discovered in far-away Canada, that gave the key to the mystery, as we have already intimated. The time was 1700 and the occasion was the settlement made on the place by Kaskaskia and Tamarois Indians and a considerable number of French traders and hunters from Old Kaskaskia on the Illinois and from Cahokia at the head of the American Bottoms.²⁹

²⁸ Cf. *Catholic Historical Review of St. Louis*, vol. I, 151 ss. and ILLINOIS CATHOLIC HISTORICAL REVIEW, vol. IV, p. 355, ss., and vol. V, p. 149, ss.

²⁹ The argument from tradition is reflected in the testimony of Moses Austin, one of early mining experts of Missouri. Among his papers carefully preserved by his descendants in Austin, Texas, is a booklet of 38 leaves, which he entitles a Memorandum of his journey from Virginia to Louisiana West of the Mississippi, 1796-7. Pertinent to our subject is the statement: "From the best Accounts that can be gathered from the most ancient of the Inhabitants it appears that the first Settlement of the Country by the French was a place called La Rivière Despère (or Fathers or Priests River) which is situated on the now Spanish side of the Mississippi about six miles below where the Town of St. Louis now stands. . . . From the supposed unhealthiness of that spot, they removed to a prairie on the Kaskaskia River about 25 miles from its mouth where the Tamaroica Indians then lived. Here they built a church dedicated to St. Joseph, and called the prairie after the name of the Saint, and resided there sometime, until some disorder prevailing among the Indians, which destroyed (*sic*) most of them in one year, they came to Kaskaskia and built a Stone Church in the Centre of the town dedicated to the Immaculate Conception of the Virgin Mary."

Father St. Cosme, priest of the Foreign Missions, had returned from Arkansas to Cahokia in March, 1700. Here he found his brother in the Society, Father Bergier and his cousin, the younger St. Cosme, who was not in priest's orders. He set about building a chapel and a mission-house. St. Cosme was greatly surprised at the Jesuit's claim to the mission among the Tamarois, and Father Bergier who remained alone after Father St. Cosme's second departure for the South, was still more embarrassed by the arrival of the whole tribe of the Kaskaskias, as we gather from the letters to Bishop Laval written in 1700. Father St. Cosme wrote: "We had the chapel completed and erected a fine cross. But I was very much surprised at Father Binneteau's arrival. He had left Peoria to come and settle this mission." Father Bergier, on his part, informed the Bishop of the conditions obtaining in the mission in a letter dated February, 1700: "I related to your Highness our trip to the Illinois, from which place I wrote you all I had found out about the condition of the missions and that which concerns the government of your church. There remains but to inform you of the condition of the latter. I arrived there the 7th of this month with young Mr. de St. Cosme. I have counted there a hundred cabins in all, or thereabouts, of which nearly half are vacant because the greater part of the Cahokias are still in winter quarters twenty or twenty-five leagues from here up the Mississippi.

"The village is composed of Tamarois, Cahokias, some Michigans and Peorias. There are also some Missouri cabins, and shortly, there are come about thirty-five cabins of this last-named nation who are winter-quartermen some ten or fifteen leagues from here below the village on the river. We must not, however, count this nation as forming part of the village and of the Tamarois mission, because it remains there only a few months to make the Indian wheat, while awaiting a day to return to its village, which is more than a hundred leagues away, upon the shores of the Missouri River. This it has not dared to undertake for the last few years for fear of being surprised and defeated on the way by some other hostile nation.

"The Tamarois and the Cahokias are the only ones that really form part of this mission. The Tamarois have about thirty cabins, and the Cahokias have nearly twice that number. Although the Tamarois are at present less numerous than the Cahokias, the village is still called Tamaroa gallicized 'Des Tamarois,' because the Tamarois have been the first and are still the oldest inhabitants and have first lit a fire there, to use the Indian expression. All the other nations who have joined them afterwards have not caused the name

of the village to change, but have been under the name Tamarois although they were not Tamarois."³⁰

In the following year, however, after the arrival of the Kaskaskia tribe with their missionary Marest, Father Bergier wrote from Tamaroa about a division of his people occasioned by the new exodus of the Kaskaskias to the little river on the west bank now called the Des Peres. He gives his information in brief, clear-cut numbered clauses, which we subjoin together with Father Kenny's running comment.

"1. The Kats (this is a common short form for Kaskaskia) to the extent of about thirty cabins, have established their new village two leagues below this on the other side of the Mississippi. They have built a fort there, and nearly all the French have hastened thither."

"Two leagues below" Tamaroa, and "on the other side of the Mississippi" brings us into Missouri at the mouth of the Des Peres River. "They have built a fort there, and nearly all the French have hastened thither," indicate a settlement of whites. A number of Frenchmen left the confederated camp with the Kaskaskia; we see these now augmented by the accession of Frenchmen who had been at Tamaroa, so that it is safe to say that the whites in Missouri in 1700 were the largest aggregation of Caucasians at any one spot on the entire Mississippi valley.

Monsignor Bergier continues:

"2. The chief of the Tamaroa, followed by some cabins, joined the Kats, attracted by Rouensa who promises much, and makes them believe him, saying that he is called by the great chief of the French, Mr. d'Iberville, as Father Marest has told him.

"3. The remainder of the Tamaros, numbering about twenty cabins, are shortly going to join their chief, already settled at the Kats. So there will remain here only the Cahokia numbering 60 or 70 cabins. They are cutting stakes to build a fort."

Here we learn how it came about that the early Illinois settlement changed its name at this time from Tamaroa to Cahokia. The Tamaroa abandoned the site and the Cahokia made it their permanent home.³¹

It was early in 1700 that the Kaskaskia migration reached the Tamaroa or Cahokia village. But it is not probable that it rested

³⁰ Cf. E. J. Fortsier, *Points in Illinois History*, ILLINOIS CATHOLIC HISTORICAL REVIEW, vol. V, p. 149.

³¹ Cf. Kenny, *Missouri's Earliest Settlement and Its Name*, in *Catholic Historical Review of St. Louis*, vol. I, 152, sq.

there very long. The inference, therefore, seems justified that the foundation of the new Kaskaskia village at the junction of the Riviere des Peres with the Father of Waters as indicated by Father Bergier took place before the end of 1700. The friendly cooperation between the Jesuit Pinet and the Seminary priest Bergier did not last long. In fact Father Pinet was recalled by Father Marest to the place he termed "Among the Kaskaskias," which is, of course, the village of the Jesuit Fathers on the soil of Missouri. Father Marest writes to Father Lamberville in Paris under date of July 5, 1702:

"Father Pinet, a very holy and zealous missionary, has left the station at the Tamarous, or Arkinsa, in accordance with your directions to me. But he has only half quitted it, for he has left a man in our house there who takes care of it, and thus we occasionally go thither from this place to show that we are obedient to the king, pending the receipt of his orders. That Father now has charge of the Cascaskias, where I leave him alone, to his great sorrow—owing to present circumstances, wherein Monsieur Bergier shows that he is a worthy member of the missions etrangeres. Inform him of the ruling by which the Vicars-general have no right to visit our churches or to hear confessions in them without our consent. I am convinced that these missions will receive rude shocks. They were beginning to be on a good footing. This caused jealousy in the minds of the gentlemen of the missions etrangeres, who have come to take them from us. God grant that they may leave them in a better condition than we have done."³²

Father Bergier at Cahokia had been appointed Vicar-general of the Bishop of Quebec in the Mississippi Valley; and Father Gravier, the former Vicar-general, had referred the entire dispute concerning the Illinois Missions to the judgment of the king. As the Seminary priests were confirmed in their possession of the Mission at Cahokia, Father Pinet was recalled, and Father Bergier assumed control of the Indians and what was left of the French at Cahokia. This happened about the middle of June, 1702. Personally, the two missionary bands were on friendly terms; yet the friction caused by the contested authority had not been without deleterious influence on the Indian population of the two villages on opposite sides of the river. As Father Garraghan tells us in his recent article in the *Sunday Globe-Democrat* of St. Louis:

³² *Jesuit Relations*, vol. 66, p. 37.

"Rouensa, the Kaskaskia chief, offered every inducement to the Tamaroa and Cahokia to move across the river to his new settlement. Presents were not wanting, 5000 pounds of powder and "a cask when the French shall have come up from the sea." Father Bergier, to hold his Indians, had to lay before them counter attractions, "a kettle, four pounds of powder, a pound of colored glass beads, four boxes of vermilion and a dozen knives." Long Neck, the Tamaroa chief, set before his people the charms of the Kaskaskia village, which had won for itself the alluring soubriquet of "The Land of Life."

On the other hand, Chicagoua, another Tamaroa chief, showed himself indifferent in the question of the hour and declared it was all one to him whether his tribesmen went or stayed. In the end, only a third of the Tamaroa, some twelve cabins, with their chief, presumably Long Neck, moved to the Des Peres. A much larger number had no doubt been expected, as one day in April, 1701, Rouensa sent as many as twenty-three pirogues to bring the Indians over from Cahokia. Whether the rest of the tribe eventually followed the third that migrated, cannot be ascertained. At all events, it is significant that a hitherto unpublished map in the National Library, Paris, indicates the Tamaroa village as being at this period on the west side of the Mississippi below Cahokia."

Thus time ran on in the little village by the River des Peres. Father Boré came here as also Brother Guibert. The chapel was well attended by the neophytes. Trade with the tribes on the Missouri River was going on briskly. Yet, the feeling was abroad that the Des Peres settlement was not the final goal of the Kaskaskia migration.

In his letter of July 5, 1702, to Father Lamberville, Father Marest writes about Father Mermet's going to the new post on the Wabash, probably meaning the mouth of the Ohio, which was often called the Wabash, and his own intention of visiting the Sioux country. He then adds the significant remark: "An effort should be made to give us accurate information about Monsieur de Ponchartrain's intentions—respecting what is asked and expected from our savages, as well as the grant that the Court will be pleased to give them. I think you understand what I mean."³³

"Our savages" are the Kaskaskias and Tamarois on the Riviere des Peres. Shall they remain there, or if not, where shall they go? These were the questions that agitated the writer's mind. His correspondent certainly understood what he meant.

³³ *Jesuit Relations*, vol. 66, p. 41.

At what time this removal to Kaskaskia on the Illinois side of the Mississippi was effected is not quite clear. The only clew we have is an entry in Kaskaskia Baptismal Record: "1702, April 25. Ad ripam Metchegameam dictam venimus."³⁴ "In 1703, on April 25, we arrived on the banks of the river called the Metchigamia." Now it is plain that this in no wise refers to Lake Michigan, but to a river. The Meechigamias, one of the six tribes of the Illinois confederation, had returned to the American Bottom from Arkansas and had occupied the country along the Okaw River, which was afterward called the Kaskaskia River, but was known up to Boisbriant's times as the Metchigamia River. It would therefore appear that the last migration of the Kaskaskias took place early in 1703.

But what name did this historic village and the Mission bear? No doubt some of the voyageurs up and down the Mississippi called it the village of "the Fathers" as distinguished from Cahokia, the village of "the Gentlemen of the Seminary." Others again called it by the name of the great chief of the Kaskaskias, "the village of Rouenza," as Father Bergier in his letter to Bishop Vallier seems to imply, and as Father Mermet plainly states March 2, 1706. But there certainly was some sainted name attached to a Catholic village and Jesuit Mission; Father Mermet tells us what it was: "speaking of the Tamarois braves who brought the wounded Father Gravier in a canoe from the Peoria village on the Illinois River to the village on the des Peres, he praises them saying: "They did not leave him until he reached us at Ruenza's village, which is called St. François de Xavier, as you are aware."³⁵

It was from the village of St. Francois Xavier on the Riviere des Peres that Father Bore³⁶ set out in the summer of 1701 on his ill-fated missionary voyage to the Sioux country on the upper Mississippi; it was from this historic spot that Father Marquette's Mission of the Immaculate Conception was re-established on the borders of the great river, which had long before been dedicated to the Immaculate Queen of Heaven; it was here that Father François Pinet died the death of a saint, August 1, 1702, and was laid to rest by Father Bergier of Cahokia.³⁷

³⁴ Cf. Mason, E. G., *Kaskaskia and Its Parish Records*, Chicago, 1881. p. 8.

³⁵ *Jesuit Relations*, vol. 66, p. 57, sq.

³⁶ Father John Bore's name is sometimes spelled Baurie, Borie, and Baron. He was from the Province of France, arrived in Canada in 1699, and returned to France by way of the Mississippi in 1702.

³⁷ Father Pinet's baptismal names are often given as Pierre Francois. In the List of the Jesuit Missionaries in New France published in vol. 71 of the *Jesuit*

The journey from Chicago to St. Louis is at an end. Father Pinet, the humble, kindly and self-effacing priest and missionary had a share in all its vicissitudes, triumphs and failures. Not a single word of his is preserved for us; the image of his beautiful character, so meek and humble and dutiful, is enshrined in the glowing tributes of others who came in contact with him. His relics lie hidden, somewhere on the river bank, just as he would have wished it.

But what became of the settlement on the Riviere des Peres? Though forsaken by the great majority of the Indians and Frenchmen, it remained a village down to the days of Diron D'Artaguiette. For he records in his Journal under date of June 6, 1723: "At daybreak we embarked and came to get breakfast at the *old village of the Cahokias*, which is on the *left as you ascend*, a league and a half distant from the village of the Cahokias. . . . We then continued our journey and arrived about ten o'clock in the morning at the poste where the Sieur de St. Ange is in command, with six soldiers. This is a wretched fort of piles, where the Sieur Mercier, priest of the Foreign Mission, has a house and a church. An eighth of a league higher up is the village of the Cahokias."⁸⁸

At length the last vestiges of the village had been obliterated, and only the name of "the Fathers" clung to the little river rippling over its rocky bed. A name only remained, but it was a name of inspiration, and today it links the great city of the Lakes with the city of the Great River through its common Catholic hero, Father François Pinet.

JOHN ROTHENSTEINER.

St. Louis.

Relations it is simply Francois. Father Pinet was noted for his fluency in speaking the language of his neophytes, which made him so very dear to them.

⁸⁸ Cf. Diron D'Artaguiette's *Journal* in Meriness' Collection, pp. 79 and 80.

HEROES OF AMERICA'S ORIGINS

ISAAC JOGUES, RENE GOUPIL, JOSEPH LALANDE

We are here today upon hallowed and sacred soil. Upon it has been poured out the life's blood of three holy men, who cheerfully gave up all that the selfish world deems worth while, in order that by their unselfishness and sacrifice the dominion of Christ upon earth might be extended. No battlefield in all the universe has witnessed greater fortitude than was here displayed by the fearless trio whose memory we venerate and whose blessing we invoke upon this great country, to civilize and Christianize whose native savages they gave up all that humanity holds most dear. With the true democracy which ever characterizes the Catholic Church, wherein all men are equal save as their zeal and fervor raise them above the level of their fellows, she has beatified and placed upon the step nearest to canonization one priest and two laymen, who, though differing in the nature of their service to the altar, were one in their willingness to make the supreme offering of their lives in the cause of religion. Associated in life, in death they were not parted and while their several heads rotted on the sharpened ends of the palisades that surrounded the Indian settlement of Ossernenon, where Auriesville now stands, their scarred bodies were borne along by the currents of the Mohawk, into which they had been cast by their murderers, and whence they shall arise in all the glory of their martyrdom upon the day of the Resurrection.

The Catholic Church, which does all things well, is mindful as well that not to all men is it given to practice the heroic sacrifices and face the ordeals which merit the martyr's crown; and so while she recognizes the exalted merits of the eight Jesuit Martyrs of North America, who all met most cruel deaths for the Faith, she at the same time recognized the merit and value of holy living and the practice of virtue in one's appointed station in life, by canonizing two who had edified and inspired humanity by the perfection to which they had attained in the religious life, but in comparative quiet and seclusion,—the Curé d'Ars, St. John Baptist Vianney, and the Little Flower of Jesus, St. Tèresa Martin.

Nor is it by mere coincidence that this year also saw the canonization of the great Jesuit educator, preacher and statesman, St. Peter Canisius, through whose efforts Southern Germany was saved to the Church. For the Jesuit Order has not only produced great martyrs,

but great spiritual leaders, who have rendered untold service to the Church whenever the assaults upon her were most severe and the times seemed darkest for religion. The very virulenc of the attacks upon the Order has been the best proof of the fear and hate which its members have aroused among the foes of the Cross. In this continent alone their labors were such as almost to defy credence. As the Episcopal Bishop, Rev. William Ingraham Kip, says in his work on the "Early Jesuit Missions of North America": "Amid the snows of Hudson's Bay—among the woody islands and beautiful inlets of the St. Lawrence—by the council fires of the Hurons and the Algonquins—at the source of the Mississippi, where first of white men, their eyes looked upon the Falls of St. Anthony, and then traced down the course of the bounding river as it rushed onward to earn its title of 'Father of Waters'—on the vast prairies of Illinois and Missouri—among the blue hills which hem in the salubrious dwellings of the Cherokees—and in the thick canebrakes of Louisiana—everywhere were found the members of the 'Society of Jesus.' "

And the energy and fortitude with which they prosecuted their missionary labors in America was but an example of what they were doing throughout the world. Wherever they thought souls could be won to Christ, there did they penetrate. Neither snows nor forests, nor rivers, nor burning heat could stay their progress. The history of the Order, viewed from the human side alone, would be the most stirring of romances were it not the most inspiring of actualities. One can turn to the "Jesuit Relations" and find on almost every page something to touch the heart and inspire the soul throughout the seventy-three volumes of letters which they comprise. Everything needful to know about the Indians is there contained—their speech, their habits, their manner of thought, their strong and weak points. Every branch of the natural sciences has its appropriate place in the narratives. As Reuben Gold Thwaites, the erudite editor of the latest American edition of the "Relations" (a standing monument to American scholarship) says: "Not only do these devoted Missionaries—never in any field, has been witnessed greater personal heroism than theirs—live and breathe before us in the 'Relations,' but we have in them our first competent account of the Red Indian at a time when relatively uncontaminated by contact with Europeans." And these great source-books of Indian folk-lore, ethnology and superstition, as well as of the natural sciences in America, now universally recognized and made use of by modern historians as accurate and complete, were written in the shape of letters by Missionaries in the short intervals between their labors and their sufferings, not

knowing what moment might be their last, when the native medicine men were able to raise the hatred of the savages against them. To these services to history must be added the works of the Jesuit Father Charlevoix, the historian of New France.

And lest one should think that that all the efforts of the Catholic Church in the 16th and 17th centuries had been devoted to missionary efforts, let it be remembered that the College of Santa Cruz in Tlaltelolco, one of the native quarters in the City of Mexico, was founded in 1535 under the patronage of Bishop Zumaraga, for the education of Indians. The University of Lima, Peru, received its royal charter in 1551, and the University of Mexico was chartered the same year, though not formally organized until 1553. Harvard University, often but mistakenly referred to as the oldest institution of learning in America was not started until 1636, while Yale University dates from 1700. The Medical School of the University of Mexico was founded in 1578. The Massachusetts Bay Psalm Book dates to 1637. The first book printed in Mexico dates to 1537, and there were seven printing presses at work there during the seventeenth century. In every province were to be found such men as Father Francis Pareja, who, after spending sixteen years in the study of the language of the Timuquan tribes, prepared and published between 1612 and 1627, in that tongue, a Catechism, a Grammar, a Book of Prayers, and other treatises; and this a generation before John Eliot, the so-called "Apostle to the Indians," made his first address to them, in 1646, at Noonatum.

The service of the Catholic Church to America begins almost with its discovery; for if we do not accept the claim that Father Bernard Monticastri, a Franciscan, accompanied Columbus on his first voyage, because there is no record of his having celebrated Mass in the New World; yet there can be no doubt that on his second voyage Columbus took with him Father Bernard Boil, Vicar Apostolic of the Indies, Father Antonio de Marchena, and twelve priests of various orders, including Fathers Giovanni Borgagnone and Giovanni de Tisni, Franciscans, who labored in the Isle of Spain and adjacent islands. With the expedition of Ovando in 1500, 17 Franciscan Missionaries started for America, and 22 more in 1511, by which time the Franciscan Province of the Holy Cross had three convents in the West Indies.

Sebastian Cabot, on his voyage in 1498, when he explored as far as Virginia, had two Franciscan Friars with him; and Ponce de Leon on his second voyage was accompanied by Dominican Friars to minister to the Indians, by whom Mass was offered up at his first settlement near Charlotte Harbor on the West coast of Florida. But the

first priest whose name survives as the celebrant of the Holy Mass in North America was Father Anthony de Montesinos, with the expedition of Lucas Vasquez de Aylon at St. Michael, on the site of the subsequent settlement of Jamestown. Father de Montesinos is entitled to be held in grateful memory as he was the first to raise his voice against human slavery in the New World, in a sermon preached in the Cathedral of Santo Domingo as early as 1511. Though Father Juan Xuarez and Brother John of Palos were drowned at the mouth of the Mississippi River in 1528, while with the Narvaez expedition, the first martyrs of the Cross in North America to fall while engaged in missionary work was Father John de Padilla who was killed in 1540 by the Quivira Indians, among whom he was laboring after the abandonment of the settlement at Tigue (now Bernalillo), New Mexico. As the historian says: "The ministers of the Catholic faith had thus, before the middle of the sixteenth century, carried the cross and announced Christianity from the banks of the Chesapeake to the canons of the Colorado." In 1549, the Dominican Fathers DeTolosa, Fuentes and Cancer were massacred while engaged in their missionary labors near Tampa Bay. In 1566, Father Peter Martinez, a Jesuit sent to the Florida Mission by St. Francis Borgia, General of the Order, was murdered by the Indians at Cumberland, Florida. The year 1571 witnessed the death at the hands of the natives of Fathers J. B. de Segura, Vice Provincial, and Louis de Quiros, Jesuit priests, and seven Jesuit brothers at their Missions on the Potomac River. Of the Franciscan Missionaries to the Indians in Georgia, in 1597, were murdered: Father Corpa at Amelia Island; Father Rodriguez at Topoqui; Father Aunon at Asopo; and Father de Valascola at Ssao. These are but a few of the earlier martyrs, while hundreds of missionary priests disappeared off the face of the earth without any certain clue as to the manner of their deaths.

But the Jesuit martyrs of North America, now beatified as true sufferers for the faith, and their merits now officially recognized, appeal to us in a peculiar manner. For it was within the limits of our own State that some of them worked out their apostolic lives and then gave their souls up as their last offering, while all at one time or another had some connection with its missions or missionaries. Again, the lives of all of them were spent in the sincere and charitable effort to be of service in bringing salvation to those sitting in outer darkness, and their mission was solely one of benevolence and mercy, without a thought of self. Further, their constancy and fortitude in the face of indescribable tortures and agonizing deaths, proved the sincerity of their mission not less than their willingness, nay

eagerness, to return to meet certain death after some fortunate escape, if they thought a few more souls could be saved by the immolation of their own lives. Then, again, most of them were men of good family, highly educated in an age when education meant something, many of them members of the learned professions, all of them with brilliant careers open to them in their native lands, to be enjoyed amid luxury and affluence—all of which they sacrificed to preach the Gospel of Christ Crucified, to a savage, brutal and treacherous people. And their heroism was not that of the battle where the thirst for blood and the rage of combat carry men far beyond their usual range of strength and exertion and the ability to bear pain, but it was the far nobler heroism of a single white man hundreds of miles from his nearest white neighbor, living in hunger, filth and half nakedness; at best only tolerated by the savages around him and likely to be sacrificed at the merest whim; at worst the slave of the whole camp, the target on which to try out the fiendish ingenuity of the children, the carefully planned subject of the most harrowing tortures the minds of the elders could devise. Such solitary heroism should appeal to every heart, particularly when it is exercised without a thought of earthly gain. Finally, the similarity of the tortures visited upon them with those inflicted upon the early martyrs, lends fresh reverence to their lives. Like the early Christians in the gardens of Nero's Golden House, their poor bleeding, scourged bodies were turned into living torches as they were burned alive at the stake. Like the early Christians in the arena, they were thrown to ravenous animals, but instead of lions, they were wolves in the semblance of men. Like the burning oil cast upon the early victims of persecution, boiling water was poured upon their open wounds and newly scalped heads, while necklaces of red hot iron blades were hung about their shoulders to add to their sufferings. Never has such ingenuity in torment been exercised by any people as was used by the Iroquois and all the members of their Confederacy, in applying old forms of torture and inventing new ones to try the fortitude of the Missionaries, of whom the fortunate ones were those who found a quick death by the tomahawk, and who were not reserved for the horrors of the burning at the stake.

It is because he embraced in his own career almost every one of these items that makes a personal appeal to us, that first place among his noble and saintly associates of the Society of Jesus who gave up their lives so cheerfully for the faith, has for generations been accorded to him whom we can now call, Blessed Isaac Jogues.

The life of the Blessed Isaac Jogues has aroused so much devotion and interest, that few personages in the early history of our country have received greater attention, or had their career studied more closely for historical purposes. Fortunately he himself has left the basis for his biography in the letters which he wrote to his superiors and former associates in France. The more they are read, the more admirable does his character appear. The constantly increasing flood of praise for the sanctity of his life, the purity of his motives, the depth of his devotion, and the fortitude with which he bore his sufferings, find its ever continuing source in those unaffected records, written in the very agony of his torments. He typifies in the highest degree the spirit of Jesuit missionary effort—the highly educated man of good family spurning the glories of the world that, under the spiritual banner of his Order, he might save souls for God, no matter what the cost to him in suffering and torture, even to death itself. Thousands of his fellow Jesuits have given up their lives in the good fight for the cause which inspired him, but the records of their last moments is lost with the generations of pagans who immolated them. But God has allowed the life work of this great Martyr, and his associates, to be known and remembered by men, that here in our beloved country we might never forget the debt we owe them for the sacrifices they made, and which have sanctified not only this spot where we are assembled but the state and nation as well. At the risk of repeating what you all doubtless know, I cannot refrain from a brief summary of the life of him who was the inspiration of all his comrades, and whose career assumes redoubled significance as we realize that we stand upon the ground made sacred by the martyr's blood. Here is not present the awe-inspiring gloom and hoary antiquity of the catacombs, with their tens of thousands of "Athletes of Christ,"—men and women who gladly gave up this temporal life as a mark of their Faith, to enter into the life eternal. To this spot the faithful have not resorted for twenty centuries to pray that their souls might share in the peace of the glorious martyrs. You will see here no loculi filled with bones or dust of virgins and matrons, of youths and old men, at their feet the vials containing the long dried up blood that bore silent witness to their supreme sacrifice. But here none the less under the open sky, and amid modern surroundings, as far removed as possible from those in older countries, we feel that the spirits of the saintly dead are still with us, and that we should profit by their presence to emulate at least their love of God, their zeal for the faith, their love for their neighbors, even if we are not able to

make even an infinitesimal portion of the offering they so cheerfully volunteered.

Blessed Isaac Jogues was born in Orleans, France, on January 10th, 1607. Educated at a Jesuit College there, he was admitted to the Rouen novitiate of the Order in 1624, and after the then customary period of seclusion and prayer, he was sent to Paris to continue his literary studies. In 1629 he began his career as a teacher and for four years attracted universal admiration by his able scholarship and ability in the direction of youth. Then he went to the Clermont College at Paris to make his studies required to fit him for the Holy Priesthood, and in 1636 he was ordained a priest and ordered to prepare for immediate embarkation to Canada. His original choice had been the Ethiopian Mission. After bidding farewell to his mother and family, he set sail on April 2nd, 1636, from Dieppe with Fathers Garnier and Chatelain and, after a stormy voyage, reached Miscou, a little island at the entrance of Baie des Chaleurs where the Jesuits had a missionary station. After a short stay, he proceeded to Quebec, where he arrived July 2nd. On August 24th, he left in his frail canoe, for the Huron Mission 900 miles distant in the wilderness, to which his companions had already gone. Their route led along the St. Lawrence and Ottawa Rivers and Lake Nipissing to Lake Huron.

Writing to his mother at this time, he said: "It would not be easy to detail all the miseries of the voyage, but the love of God who calls us to these Missions, and our desire of contributing something to the conversion of these poor savages, renders this so sweet, that we would not exchange these pains for all the joys of earth. Our food on the way is a little Indian corn pounded between two stones and boiled in water without any seasoning; our bed, the earth, or the frightful rocks lining the great river which rolled by us in the clear moonlight, for we always sleep in the open air. The posture to be taken in the canoe is extremely inconvenient; you cannot stretch out your legs, so little and cramped is it; scarcely do you venture to move for fear of capsizing all into the river. I was forced to keep perfect silence, being able neither to understand nor make myself understood by the Indians. Another source of pain and hardship is that in this voyage we met 60, or 80, cataracts or waterfalls, which descend so precipitously and from such a height that the canoes are often engulfed by approaching too near them. We indeed were not exposed to this as we went against the current, but we were not the less obliged to land very frequently, and make through the neighboring rocks and woods a *détour* of a mile or two, loaded with our bag-

gage and with even our canoe. As for me, I not only carried my little bundle, but I also helped our Indians and relieved them as much as I could, till at last a boy fell sick; then I was forced to carry him on my shoulders on the marches occasioned by the falls of which I have spoken." His experience on this trip threw him into a dangerous illness, on his recovery from which he was instructed in the duties of a missionary's life by his fellow-martyr, Father Brébeuf, and spent the winter visiting the pestilence-stricken natives around him, meantime being taught the Huron language by Father Brébeuf, the first European to master it. Not only was the Huron language thus mastered, but a Jesuit, Father LeJeune, on the Mission already for three years, had prepared a dictionary of the Algonquin language, and was able to teach the Indian children their prayers in their own tongue. In the winter of 1639, Father Jogues went on a mission to the Tobacco nation, and in 1641 he reached Sault-Ste-Marie, in the present state of Michigan, where he preached to the Ojibway tribes. In 1642, while returning from Quebec to the Huron Mission, with twelve canoes filled with Indians, accompanied by René Goupil and William Couture, two lay assistants, he was captured by the Iroquois. Baptizing the Indians who were being instructed for it, and refusing to fly, he was stripped, beaten with clubs and stones, his finger nails all pulled out and the index finger of both his hands ground away. Twenty-two of the captives were forced to accompany the Iroquois on a trip which took thirty-eight days, as Father Jogues wrote "amid hunger, excessive heat, threats and blows—in addition to the cruel pains of our wounds which had putrefied so that worms dropped from them," and yet his one concern was, "the fear lest these cruelties might impede the progress of the Faith, still incipient there" (among the Hurons). Forced to land at Westport on Lake Champlain and run the gauntlet with his fellow captives, Father Jogues who was the last in line, and therefore more exposed to the beatings, fell and could not rise. His only comment was: "What I suffered is known to One for Whose love and cause it is a pleasant and glorious thing to suffer." When they finally reached the Mohawk town of Ossernenon, the present site of Auriesville, Father Jogues had his left thumb cut off by one of the Indian captives, at the order of her master. This was the culmination of such other tortures on the way as being staked out all day, with live coals and red hot ashes placed on his naked body, and being hung by the wrists for fifteen minutes between two poles so that his toes could not touch the ground.

On his arrival at Ossernenon, Father Jogues managed to get word of his capture to the Dutch at Fort Orange whose commandant, Crol,

was ordered by Director General Kieft to effect his ransom, but the Indians would not give him up. Again, in September, Arent Van Curler, the commissary of Rensselaerswyck (Fort Orange), the chiefs of the three Indian castles, and proposed the release of their French captives, but in vain. He offered a ransom of 600 guilders in goods, to which all the colony was to contribute, but could only obtain a promise not to kill their prisoners, despite which Renè Goupil was killed a short time after, because he had been seen by an old Indian making the sign of the cross upon his grandson.

Throughout the long winter Father Jogues remained the slave of the savages, carried off with them on their hunting parties, their drudge and the butt of their ridicule. His only comfort was found in carving the cross upon the trees of the forest, telling his beads and baptizing children at the point of death.

Finally, he was taken in July, 1643, by a band of Indians, on a trading trip to Rensselaerswyck (the present Albany), which then had but a hundred inhabitants. Arent Van Curler offered him free passage to New Amsterdam in a trading ship then lying in the Hudson, and he and Dominie Johannes Megapolensis, the minister of the Dutch Reformed Church there, joined in entreating him to leave. But while hidden in the vessel he heard of the Indians' rage at his escape and their threats to destroy the settlement, and he urged the authorities to let him surrender himself, even if it meant his instant death. To this the noble-hearted Dutch authorities would not agree, but he insisted on at least being hidden on shore until the difficulties were adjusted, finally being concealed in a miserable garret, but with food amply provided by the Commissary. After six weeks the terms of his ransom were agreed on, and he departed for New Amsterdam. Dominie Megapolensis added to his other great services in Jogues' behalf, by accompanying him on the trip. He was received with the greatest kindness by Director General Kieft, who furnished him, not only with food, but with raiment. During his stay in New Amsterdam, of which he wrote an interesting description, he found but two Catholics there—one the Portuguese wife of an ensign at the garrison, the other a young Irishman from Maryland. His only grief now was his inability to bring back to the Faith his benefactor, Dominie Megapolensis, who told him he had once been a Catholic. One of the noblest episodes amid the religious rancor of those days, is the great-hearted way in which all the Dutch officials of the small colony, from Director Kieft down, and with the valiant and warm-hearted co-operation of Dominie Megapolensis, did what they could

to procure and further his escape from his captors and to soften the consequences of his sufferings.

Finally, on November 5th, 1643, he sailed for Holland from New Amsterdam in a small bark, and during his voyage was obliged to sleep on deck, so deficient was it in accommodations because of its diminutive size. While the vessel was lying in an English port, robbers deprived Father Jogues of the hat and cloak given to him by the Dutch, and he finally reached France in a collier which happened to be in the English port at the time. Landing in Brittany on Christmas day, it is said that a merchant took him to Rennes, where he presented himself at the college of his order as one who brought news from Canada. The Rector, who was preparing to say Mass, hurried to see the stranger as soon as he heard the word "Canada." Almost his first question was as to Father Jogues. "Do you know him?" "I know him well," said the other. "We have heard of his capture by the Indians and his horrible sufferings. What has become of him? Is he still alive?" "He is alive," said Father Jogues, "he is free, he is speaking to you;" and he cast himself at the feet of his astonished superior to ask his blessing. Honors were showered on him. The Queen Regent, Anne of Austria, thrice summoned him to Paris before he would go there, when she kissed his mutilated hands. He longed to return to the Missions, but he needed a papal dispensation to celebrate the Holy Sacrifice of the Altar. This was finally granted by Pope Urban VIII, with the historic exclamation: "*Indignum esse Christi martyrem Christi non bibere sanguinem*" ("It would be unjust that a martyr of Christ should not drink the blood of Christ"). The last obstacle to his return to his life work thus removed, Father Jogues returned to Canada in the Spring of 1644. In April, 1646, he was sent as an ambassador to the Mohawks and to re-establish the Mission among them. He travelled down Lake Champlain, past the scene of his former tortures, and then through Lake George, as yet unnamed by Europeans, but known to the Iroquois as Andiatarocete. He reached it on the eve of Corpus Christi, and, in consonance with the beautiful custom which led the early Catholic explorers of the country to give newly-discovered territory names associated with the holy days when they were first seen, he called it characteristically, "*Lac du saint Sacrement*" "The Lake of the Blessed Sacrament." He stopped first at Fort Orange to thank his former benefactors. He finally reached Ossernenon, was received in a friendly manner at a council of the Sachems, and presented a belt of wampum to the tribe of the Wolf, into which he had been incorporated. His duties as an am-

bassador and envoy of temporal peace over, he visited and consoled the captives, and conferred the sacraments of baptism and penance on many. As he expected to return speedily to resume his missionary labors, he left with the Indians a box containing some of his priestly effects, which at first they declined to receive, thinking there was some sorcery about it, but he opened it in their presence, and showed them the contents, and, thinking them satisfied, went his way.

In September, 1646, departing from Quebec, according to tradition, with the remark, "*Ibo sed non redibo*" ("I go but shall not return"), he left Three Rivers for the last time with Jean Lalande, a layman and some Hurons. Despite rumors of war, Father Jogues continued on, only to be captured by a war party of Iroquois half way between Lake George and the Mohawk River. Slicing the flesh from his back and arms, they cried, "Let us see whether this white flesh is the flesh of a Manitou." Brought back to Ossernenon, his place of first captivity, his fate was a matter of dissension among the three great clans of the Bear, the Tortoise and the Wolf, the latter two desiring that his life should be spared. During his absence pestilence and famine had broken out among the Mohawks, who blamed their misfortunes upon the magic box left with them by Father Jogues. Though the decision was finally for mercy, it had no effect upon the Bear clan which invited him to supper at one of their lodges, but as he was entering it, an Indian concealed within sprang forward and killed him with a tomahawk, despite the effort to save him by Kiotsaeton, the deputy who had concluded the peace with Jogues, through whose arm the tomahawk cut before it reached the latter's head. His head was cut off and set on the palisade facing the road by which he had returned to those for whom his love for Christ had led him to again risk his life in the effort to turn their hearts and souls to Him. The next morning his body was thrown into the Mohawk River. Later the Indians brought his Missal and Breviary, together with his underclothing and cloak, to his sympathetic friend, Dominie Megapolensis, who sought the reason for their cruel act, only to be answered that he had left the devil with them among some clothes, who had caused their corn to be destroyed.

Thus, on October 18th, 1646, died the Blessed Isaac Jogues, true to his God, to his Order, and to his Missions, and who long before his beatification had been pronounced "one of the finest examples of Roman Catholic virtue which this Western continent has seen." What a sublime spectacle does this devoted priest present as he

wanders through the forest, almost naked, half starved, his body a continued mass of wounds, his hands mutilated, his whole frame racked with pain, while he recites his Rosary, and carves in the tree trunks the emblem of man's salvation. In his letters to his superiors he begins with the formula, "Reverend Father in Christ—The Peace of Christ;" and that was the only peace which the Blessed Martyr was to know from the day his foot first touched the soil of North America.

Blessed René Goupil, whose biography was written by the Blessed Jogues himself, was his companion in his first captivity at Ossernenon. He was born at Angers in France, and at the time of his death was 35 years of age. He had spent some time in the Jesuit novitiate in Paris, but bodily ailments prevented his attaining the priesthood. So coming to Canada, for two years he tended the sick in the hospital and studied surgery, as a *donné*, one dedicated to the work of the Jesuits as a lay assistant. Blessed Jogues had requested to be allowed to take him along on his first trip to the Mohawk and Goupil was filled with joy, though knowing the dangers he was to meet. Taken prisoner with Jogues, he was tortured on the way in like manner, and was brought here to Ossernenon to meet his doom. Jogues speaks of him as "eminent for his simplicity of manners, his innocence of life, his patience in adversity," and writing after Goupil's death to the Provincial of the Jesuits at Paris, he said, "Most worthy is he, Reverend Father, to be counted among thy children, not only because he had most edifyingly spent several months in one of the novitiates of the Society and had afterwards by order of the Superiors, to whom he gave disposal of his life, proceeded to Huronia to aid the Christian population by his medical knowledge, but especially does he merit it for the fact that a few days before his death, impelled by a desire of uniting himself more closely to God, he pronounced the usual vows of the Society to subject himself more closely to it, as far as in him lay. And certain it is, that in life as in death, where his last word was the most Holy Name of Jesus, he had proved himself no unworthy son of the Society. Nay, I not only loved him as a brother but revered him as a martyr, martyr to obedience, and still more a martyr to the Faith and to the Cross." Goupil had met his death as the result of the superstitious fear of the Indians, whose children he had taught to make the sign of the cross on their breasts and on their foreheads. While returning to their prayers before one of their woodland crosses, saying their rosary, Jogues and Goupil were met by two Iroquois, who with three blows of the tomahawk ended the gentle

life of Goupil and gave him the crown of martyrdom. This was in September, 1643, on the feast of St. Michael. After stripping his body, it was dragged by a rope tied round the neck through the village to a ravine some distance way, where it was flung. The next day Jogues, anxious to give it Christian burial, sought the body and found the dogs from the village had already begun to gnaw it about the hips. Not having time to complete his pious mission then, he sank it in the deepest part of the river, covering it with stones, intending to return next day with a spade and bury it secretly. His life was endangered all the next day, so it was not until the following one that he was able to return with a hoe to complete his purpose. But the body had been found and removed by the young men, so that he had to content himself with chanting the office of the dead. "When, however," he writes, "the snows had melted away I heard from the young men that they had seen the scattered bones of the Frenchman. Hurrying to the spot, I gathered up the half gnawed bones, the remnants left by the dogs, the foxes, and the crows, and dearest of all, the skull fractured in several places; these reverently kissing, I soon committed to the earth that I might one day, if such was God's will, bear them with me as a great treasure to a consecrated Christian land." One of the most pitiful documents surviving in the history of the missions is the letter in which Father Jogues recounts at length the details of the gruesome search for the mortal remains of his dear companion.

Blessed John Lalande was the companion of Father Jogues in his second captivity at Ossernenon, taking Goupil's place both as friend and martyr. He, too, was a *donné* or lay assistant. Of him all that is known is, that he was born at Dieppe in France, and that the day after the murder of Jogues, on October 19, 1646, he and a Huron guide who had refused to flee when Jogues and Lalande were captured, were tomahawked, their heads spiked upon the palisade of the village and their bodies thrown into the Mohawk.

Thus by the blood of these three martyrs was this soil of Auriesville, the site of the old Ossernenon, made sacred for all time, and thus did it merit the name given to the Iroquois mission of Father Jerome Lalemant of "Mission of the Martyrs." Here was the Calvary of these three Frenchmen who died heroically for Christ and whom no Catholic can fail to bear in reverent and grateful memory.

Let it not be supposed that their holy lives were without effect upon the Indians. There were noble minds and pious souls that were above the degradation and cruelty that surrounded them and

profited by the lessons taught by those whose sacrifices and suffering bore mute witness to the reality of their faith. Among this brief but glorious roll is to be found the names of Catherine Tekawitha, the "Lily of the Mohawks," born at, and for some time the resident of, Ossernenon, whose pure character and holy life are so eloquently portrayed by Father Cholinee, S. J., in his letter to the Procurator of Missions in Canada, dated August 27, 1715, and of Jeanne Goustahra, the virtuous widow. Then we have the record of the heroic death of Etienne te Ganonakoa, at Ononecagué, who, after untold agonies, was told by his torturers to "pray to God." Raising his bound hand he made the sign of the cross, whereupon they cut off half his remaining fingers and again was he told to "pray to God." Anew he made the sign of the cross, whereupon they cut off all his fingers down to the palm of his hand; and when despite this torture he again tried to make the sign of the cross, they cut off the palm itself, and finally he was burned to death at the stake. We read of Françoise Gonannhatenha, whose agonies lasted for three days before, on the fourth, she was burned at the stake, and of Marguerente Garongonas, who met the same fate at the age of twenty-four. And finally, there was Eustache Ahatsistari, a Huron, who was captured with Father Jogues in his first trip, and who seeing him, said, "I praise God that He has granted me what I so much desired—to live and die, with thee," and who later died in the presence of Father Jogues, suffering his torments with marvelous fortitude. All of these were converts of the Jesuit Missions and all save the last named were Iroquois.

While they had no direct connection with the Mission of the Martyrs, we should with equal veneration study the history of the apostolic labors and heroic deaths of those fellow Jesuit missionaries in the North American field, who share with them the sacred honors of beatification. There is Blessed Noel Chabanel who was killed at the age of thirty-six among the Hurons by an apostate Indian and who, as he fell on his knees exhausted, said, "It matters not that I die; this life is a very small consideration; of the blessedness of Paradise, the Iroquois can never rob me." And Blessed Anthony Daniel, who, at the age of forty-seven, when his church in the Huron mission was attacked by the Iroquois, baptized his catechumens, gave absolution to others and said to the faithful, "Flee, my brothers, and bear with you the Faith even to the last sigh. As for me I must face death here, as long as I shall see here any soul to be gained for Heaven; and, dying here to save you, my life is no longer anything to me. We shall see one another again in

Heaven." Then he calmly walked forth alone to face the savages, who, after shooting his body full of arrows, threw it into the flames that were consuming his church to ashes. And Blessed Charles Garnier, who died at the age of forty-four in the Huron Mission; who while dying from his wounds dragged himself toward an expiring man whom he wished to comfort and strengthen. Two blows from tomahawks, penetrating his brain, caused his death. He was buried later on in the spot where his church had stood, it having been entirely consumed by the flames. And Blessed Gabriel Lalement who was martyred at the age of thirty-nine among the Hurons. The Iroquois, after many other tortures, put out his eyes and applied burning coals in the hollows. Blessed John de Br beuf died with him at the age of fifty-six. The recital of their torments as described by Father Ragueneau in his letter to his Superior in Quebec, is agonizing even to read, and the detailed account he gives of their sufferings is proof enough that nothing save their faith could have enabled them to endure them as long as they did. The martyrdom ended only when their hearts were torn from their quivering but still living bodies and eaten by the Indians who hoped to receive therefrom some part of the superhuman courage which had inspired the martyrs throughout their agony. Nor did the list of martyrs end with these glorious names. The names mentioned are but a few of those the manner of whose death is known to us, while there were hundreds of now unknown soldiers of Christ who went to their heroic deaths unrecorded, like the twenty-two priests murdered in 1680 in the uprising of the Indians under El Pop  in New Mexico, and who though forgotten by men are remembered by God and will be justified upon the Day of the Last Judgment. In 1704, three priests were burned to death at the stake under the orders of Governor Moore of South Carolina during his invasion of Florida—Father John de Parga at Ayubale, Fathers Manuel de Mendoza and Miranda at Patala. Governor Moore attended the burning of the first and last of these priests. The circle became complete when the first American born priest to become a martyr was found in 1706 in the person of Rev. J. B. de St. Cosme, a Sulpician. Two Jesuits were martyred by the Natchez Indians in 1739,—Fathers du Poisson and Souel. Finally in 1724 the Jesuit Sebastian Rale was killed by the English at Norridgewock, Maine, his dead body mangled by many blows, scalped, his skull broken in several places, his mouth and eyes filled with dirt.

One of the most striking circumstances connected with the Jesuit Missionaries in New York is that three of them were the objects of

the most benevolent and fraternal solicitude from not only the Dutch civil authorities but from Dominie Johannes Megapolensis, who, strangely enough, showered his liberal and tolerant spirit of brotherly love not only at Fort Orange (Albany), but also later on at New Amsterdam (New York) where his home was on a part of the present site of the Cunard Building in lower Broadway, as he had both pastorates in succession. I have already stated what Father Jogues owed to their Christian charity. In the Spring of 1644 Father Joseph Bressani, a Jesuit missionary, on his way with supplies to the Huron Mission was captured and tortured by the Iroquois and ransomed by the Dutch at Fort Orange, who gave him surgical treatment for his wounds and clothed him; and he dined almost daily at the table of Dominie Megapolensis who was still at Fort Orange, when he was restored to health. The Dutch sent him to New Amsterdam whence he was transferred by them to a ship to Holland with a letter of safe conduct from Director General Kieft to ensure his return to France. In 1653 Father Joseph Poncet, a Jesuit missionary tortured by the Iroquois, was sent to Fort Orange, treated with great kindness and his wounds healed by local surgical help. And when in 1660 the Jesuit Father Lemoyne, the discoverer of the salt springs of Onondaga County, the third priest of whom we have a record to visit the present site of the city of New York (Jogues and Bressani being first and second), arrived at New Amsterdam, he was cordially greeted by Dominie Megapolensis, now the occupant of the pulpit in the church within the Fort.

New Amsterdam then contained 120 houses and 1,000 people. It was to have its first resident priest when Governor Thomas Dongan, a Catholic, brought Father Thomas Harvey, a Jesuit, with him in 1683, who celebrated Mass regularly in the Fort.

The memories aroused by the historic setting in which we are now assembled should arouse thoughts worthy of the occasion. In an age devoted to pleasure and frivolity where self-indulgence is king and light-hearted indifference of what the morrow may bring is the attitude of all too many, it requires the remembrance of lives such as these blessed ones spent, to make the thoughtless pause and bring them to wonder what can come out of a life of suffering and sacrifice. If but a portion of the love for God and for neighbor that inspired the martyrs could be instilled into the minds and hearts of a generation growing up with slight respect for either, what good would be accomplished, not only for Church, but for Home and country as well. We cannot have the melancholy satisfaction of viewing the relics of the earthly tenements of these three valiant

champions of the Cross, who went to Heaven from this former humble clearing in the forest. But while the hills endure and the valleys are verdant and the river murmurs a requiem to their memory, the "Mission of the Martyrs" shall be kept in perpetual remembrance and shall hold a secure place in the minds of the faithful and of all who admire valor and devotion, as the spot where three heroic souls gave to God their all, cheerfully and willingly, in prayer, in service, in torments and in death itself.

VICTOR J. DOWLING, LL. D., K. S. G.

Justice of New York Supreme Court, Appellate Division

Chevalier de la Légion d'honneur

New York.

This classic address was delivered by Judge Dowling at the celebration of the papal decree declaring blessed the Jesuit martyrs, held at Martyrs' Hill, Auriesville, New York, September 27, 1925.

RIGHT REVEREND JAMES OLIVER VAN DE VELDE, D. D.

This hitherto unpublished autobiographical sketch of Rt. Rev. James Oliver Van de Velde, second Bishop of Chicago, is preserved in the Archives of St. Louis University. Bishop Van de Velde died at Natchez, Mississippi, November 13, 1855.—*Gilbert J. Garraghan, S. J.*

The Right Rev. John Andrew James Oliver Benedict Rothier Van de Velde was born on April 3, 1795, near the city of Termonde, Province of East Flanders, Belgium. This Province, at the time of his birth, formed a part of the French Republic and was called the "Département de l'Eseaut." At this particular period the whole country was convulsed by the atrocious proceedings of the revolutionary party that had deluged France in blood, and after several desperate battles had conquered the Belgic Provinces and annexed them to the French Republic. The King, Louis XVI, his consort Marie Antoinette and his sister Madame Elizabeth had been executed on the scaffold. The nobility were declared Aristocrats and enemies of the State and the people. Their property had been confiscated and all of them were either excited or imprisoned or had been dragged to the guillotine. The Catholic Religion had been proscribed from the soil of the Republic. As Priests and Bishops had either been put to death or driven into banishment, many of them sought refuge in England, Holland and Russia, and even in Belgium, where the people concealed them, although the same sanguinary laws had been promulgated against them. The temples of the Most High had been closed or demolished. The Abbies, Monasteries, Convents and other religious institutions had been plundered and sacked or applied to profane uses. All the sacred emblems of Religion had been destroyed or removed. The feasts, and even the Lord's day had been suppressed, and a new calendar consisting of weeks of ten days had been forced upon the people, the tenth day being substituted for Sunday. The Belgians for a considerable time refused to submit and tried to shake off the yoke of their new and impious masters, but they were overwhelmed by the Republican armies and at last forced to share with France all the horrors of the bloody revolution.

It was during this stormy and calamitous period that the subject of this memoir was born. When he had nearly reached his second year, he was sent to St. Amand, a town in South Brabant, then the Departement des deux Netes, to the house of his grandmother where

it was supposed that he would be screened from danger. A maiden aunt, distinguished for her piety and courage, took care of his infancy. An emigrant French Priest had been admitted and concealed in the house and it was to him that the education of young Van de Velde was afterwards entrusted. This pious Confessor of the faith, who, after having been twice apprehended and almost miraculously delivered, had become an exile from his native land, spared no pains to form the mind and heart of the pupil entrusted to his tutorship.

Sometime after when Napoleon had been proclaimed Emperor and the religious persecutions had ceased, young Van de Velde was in the habit of spending a portion of the year under the parental roof, but the warm attachment which he felt for his tutor and aunt rendered his absence from them very irksome, and the death of his father and subsequent marriage of his mother, which gave great displeasure to the whole family, tended to attach him still more to the guardians of his childhood. For a considerable time he had been employed in the Sanctuary and was a particular favorite of the clergy of St. Amand, especially as from the period he made his first Communion, being then just ten years old, he manifested a strong inclination to embrace the ecclesiastical state. Five years after, in 1810, he was sent to a boarding school near Ghent and it was during his residence there that he had the misfortune to lose his tutor, who had always acted toward him the part of an affectionate father. About the same time also the excellent Parish Priest of St. Amand, the Rev. Wm. Verlooy, having by his firmness of principle given umbrage to the government of Napoleon, was compelled to fly from persecution and to resign his office. Young Van de Velde was thus left without any spiritual guide or adviser, and gradually began to mix with the world and to pursue its vanities.

When but eighteen years of age he accepted the office of preceptor of the French and Flemish languages which was offered to him by the mayor of St. Amand and about two years after he was invited to fill the same office at Puers, the chief town of the canton. Among his pupils were the late Very Rev. John A. Elet, and the Rev. J. Fr. Van Assche, both of whom afterwards followed him to America, and several other youths who embraced the ecclesiastical state in Belgium. During this interval took place the battle of Waterloo, after which Belgium and Holland were united and called the Kingdom of the Netherlands, and William, Prince of Orange, a bigoted Calvinist, was by the Congress of Vienna appointed king over both nations. The Belgians, whose country had been drained of its youth and money by the wars of Napoleon, in spite of the greatest reluctance were forced to submit to the yoke, and to bear with the injustice and rampant bigotry of the

upstart despot. Preceptor Van de Velde, having devoted a portion of his time to the study of the English and Italian languages, and feeling unwilling to witness the oppression of his native land, formed the project of leaving it and taking up his abode in England or Italy till better times should dawn upon Belgium. Whilst he was making arrangements to repair to England with a respectable Clergyman of the neighborhood, he received a letter from his old friend and confessor, the Rev. Wm. Verlooy, who had opened an ecclesiastical college or *Petit Seminaire* at Malines. The pious old Priest recalled to the mind of his former penitent the vocation which he had manifested for the clerical state, and in a series of letters strongly urged him to reflect on the vanities and follies of the world, and on the good which he might effect were he to become a laborer in the vineyard of the Lord. To facilitate the execution of this design, he kindly offered him a place as Professor of Latin, French, and Flemish in his flourishing college. The offer was finally accepted and the young professor employed whatever time he could spare in perfecting himself in the study of the Latin classics and in acquiring a knowledge of the elements of Logic and speculative Theology, having in the meantime been inscribed a member of the Archepiscopal Seminary.

Yet, the design of leaving the country on account of the despotism of William I had not been abandoned; but the professor proposed to execute it after he should have been raised to the Priesthood. This design he communicated to the worthy president, who strongly urged him to give up the project of repairing to England or Italy, and rather to devote himself to the foreign Missions, stating at the same time that a Belgian Priest belonging to the Missions of Kentucky in the United States had just arrived from Rome and was soon to leave for America. This Missionary Priest was the Rev. Chas. Nerincks, who was then on a visit to one of his Sisters, the Superior of a Convent at Malines, and it was to him that the president referred his professor for the purpose of obtaining information concerning the state of religion in the country which the zealous Priest had, during the excitement of the French revolution, selected for the field of his Apostolic labors. The young professor was particularly solicitous to know how, in case he should accompany Rev. Mr. Nerincks to America, he would be enabled to continue his theological studies. The good Priest gave him all the information he required, strongly advised him to set out for America, and there to enter the Noviciate of the Jesuits in Maryland. So strong, however, were the prejudices which the professor had imbibed against this religious order that he requested the Missionary not to speak to him of the Jesuits. The Rev. Gentleman remarked with a

smile: "It is because you do not know them." To which the young candidate rather pertly replied: "It is because I know them too well, that I do not wish to have anything to do with them."

It may be observed too that at that time, Mr. Van de Velde had no intention whatever to enter a religious order, but simply to devote a few years to the Missions of America in the capacity of a secular Priest, and then to return to his native country, especially if any change should take place in the Government. It was therefore agreed that he should accompany Rev. Mr. Nevinck to Kentucky, finish his studies in Bishop Flaget's Seminary, and after his ordination spend some years in the Diocese of Bardstown. Well may it be said here that "man proposes, but God disposes."

Everything having been arranged, the professor paid a last visit to his mother, but left her unacquainted with the project he had formed, as he felt confident that she would use every exertion to prevent him from executing it. He opened the subject to his kind aunt who, though she loved him dearly and keenly felt the separation, encouraged him in his design, and generously sacrificed all her feelings on the Altar of Religion. Having complied with this duty and taken farewell of the kind Mr. Verlooy and his fellow-professors at Malines, he set out for Antwerp, where Rev. Mr. Nerinck awaited his arrival. They dined together at the house of the venerable Father Geerts, the last surviving member of the suppressed Society of Jesus in Belgium, and in the course of the afternoon left for Amsterdam where they were to take shipping for America. They reached Amsterdam on April 23, 1807, and though it had been annouced that the brig *Mars*, Captain Hall of Baltimore, was to sail on the twenty-fourth of the month, they were compelled to wait till the sixteenth of May, the day on which the vessel left the island of Texel. Rev. Mr. Nerinck's company consisted of two Priests (Rev. W. Cousin and Rev. P. De Vos), four young men destined for the Priesthood (Messrs. Sannen, Verheyen, Timmermans, and Van de Velde), and three other persons, one of whom, named Hendrick, attended him as a servant, while the two others (Christian De Smedt and P. De Meyer) intended to join the Society of Jesus either as students or as lay-brothers. The passage was long, stormy and tedious. Scarcely had they entered the British Channel, than a violent storm overtook them, and threatened to bury them in the deep. One of the sailors was precipitated from the mast into the sea and drowned. All was fear and consternation on board. This happened on Pentecost Sunday. For three days the vessel without sails or rudder was left to float at random, buffeted by the winds and waves. During another storm she sprang a leak, which it was found impracticable to

stop, and for more than three weeks all hands had in turn to work at the pumps, day and night without intermission. Fortunately the captain had taken about a hundred German and Swiss emigrants as steerage passengers; for without their aid it would have been impossible to save the vessel. When they were nearing the banks of Newfoundland, the *Mars* was chased and finally boarded by a privateer. The captain of this marauding schooner happened to be a Baltimorean by the name of Mooney, and far from manifesting any hostile intentions, seemed glad to have fallen in with one of his own townsmen. As the provisions had become very scarce, Capt. Hall bought several barrels of biscuit and salt beef, some casks of fresh water, besides a quantity of dry fruits and wine, of which the privateer had an abundant supply, having but three days before robbed a Spanish merchant vessel that had left the West Indies for some port in Spain.

Neither the captain nor the mate of the *Mars* were great proficient in navigation. Their calculations were always at variance, in consequence of which, after having passed the Azores, they steered direct toward the tropic and then discovering that they were too far South they veered about and in a few days found themselves on the great bank of Newfoundland. Sailing almost at random the vessel one fine morning was at the point of running ashore on the northern part of Long Island. Finally the Chesapeake Bay was reached on July 26, and on the twenty-eighth she landed in the harbor of Baltimore.

Six or seven days before reaching the harbor, during a very violent storm whilst the vessel was pitching and rolling, young Van de Velde had been thrown down and had broken a blood vessel which immediately brought on a fever causing him to be confined to bed, whilst he lost large quantities of blood and was unable to take any food. On landing all went ashore and he was left alone on board under the care of the steward. Next day the Rev. Mr. Brute, then president of St. Mary's College, had the kindness to come for him in a carriage and to transport him to the institution over which he presided, where he placed him under the medical care of Dr. Chatard. He remained about two weeks at the College, after which his health was sufficiently restored to enable him to leave the bed and walk about the room. In the meantime all his companions had repaired to Georgetown, with the exception of Rev. Mr. Nerinck, who having sent his servant Hendrick by sea to New Orleans with all the effects he had collected in Belgium, was making preparations to leave by land for Kentucky with some acquaintances from that state whom he had met in Baltimore.

Father Nerinck was extremely uneasy about his young protégé who was yet too weak in health to accompany him. The Most Rev. Ambr.

Marechal, who had been nominated but not yet consecrated Archbishop of Baltimore, had proposed to receive Mr. Van de Velde into his Seminary (St. Mary's), and to have him ordained Priest after one year's studies. It was then vacation time. Rev. Mr. Nerinck communicated this intelligence to his protégé and left him free to avail himself of the offer, or, in case he declined it, to remain at St. Mary's College to await the arrival of Dr. Dubourg, who had been consecrated in Europe, and was daily expected to arrive at Baltimore. He added with some hesitation that after all it might be best for him to repair to Georgetown and join his traveling companions. Van de Velde immediately asked whether his Rev. friend was willing to release him from the promise which he had made to repair to Kentucky and enter Right Rev. Dr. Flaget's Seminary, and being answered in the affirmative he told him that his ideas concerning the Jesuits had undergone a total change and that, had it not been for the promise he would have requested permission to follow his companions. Whilst on board of the *Mars*, during her long and tedious voyage, Van de Velde had perused all the books that were found in the cabin, the others having been stowed away in the hold of the vessel. But one work was left belonging to Rev. Mr. De Vos and this was the Abbé De Feller's Geographical Dictionary. For want of anything more interesting he began to peruse it. The accounts there given of the various Missions of the Jesuits in Asia, Africa and America amused and interested him, and a remark made by the author towards the close of one of his articles in reference to the deep prejudices that existed against their Society, namely, that it will generally be found that those who are enemies to the Society are also enemies to Religion, struck him forcibly and induced him to reflect on the cause and origin of the prejudices which he had imbibed against the Jesuits. He traced them to the company and conversations of men who were either indifferent or hostile to religion, and in proportion as he continued to peruse the account of the heroic labors, sacrifices and sufferings of the much calumniated members of the Society, he began to feel a desire to repair his unjust ideas and feelings towards them by joining their Order. Rev. Mr. Nerinck was delighted to hear of his change of sentiments, and Van de Velde, having taken a few days to deliberate on the subject, at length gave it as his final decision to the Archbishop-elect, that he would go to Georgetown and enter the Noviciate of the Society. He left Baltimore on the following day and was kindly received by the Rev. Anthony Kohlmann, who was then Superior of all the Missions of the Society of Jesus in America, and also Master of Novices. He commenced his Noviciate on August 23 and two years after he made the simple vows of the Scholastics. Before the

expiration of the first year of his Noviciate he was appointed librarian, an office which he held till he left the College to repair to Missouri in 1831. He commenced the new library with about 250 volumes and left it containing over 20,000 volumes. He was at the same time appointed Professor of the French language and of Calligraphy. During the second year he was made Prefect of the students and attended the class of Poetry and Rhetoric then taught by the Rev. Roger Baxter. Subsequently he pursued the course of the higher Mathematics and of Natural and Moral Philosophy; after which he was employed to teach the Classics including Poetry, Rhetoric and Belles-Lettres and on the departure of Rev. Mr. Baxter from the College succeeded him as Prefect of Studies. Finally, he was ordained Subdeacon, Deacon and Priest on the thirteenth, fourteenth and sixteenth of September, 1827 (being then in his thirty-third year), by the Most Rev. Ambrose Marechal in the old Cathedral of St. Peter, Baltimore.

After his ordination, he devoted two years to the study of Moral and Polemic Theology and in the meantime continued to teach the French language at Georgetown College, and acted as Chaplain at the Convent of the Visitation. In 1829 he was appointed to attend the Missions of Rockville and Rockcreek, in Montgomery County, formerly the scene of the labors of the Rev. John Carroll, before he was nominated first Bishop of Baltimore, and he also made monthly excursions to Queen's Chapel in the neighborhood of Bladensburg. In the Autumn of 1831 he received orders to repair to St. Louis, where a College had lately been erected by the members of the Society whom the Right Rev. Dr. Dubourg had in 1823 obtained for Missouri, which then constituted a part of the Diocese of New Orleans, of which he was Bishop. A combination of embarrassing circumstances had induced the Superiors of the Society in Maryland to decide on the suppression of the Noviciate kept at the White-marsh, finding themselves unable to support it, Dr. Dubourg having come to Washington city to transact some business with the Government became acquainted with the circumstances, and offered to take the Belgian Scholastic Novices, seven in number (Messrs. Verhaegen, Verrydt, Smedts, Elet, Van Assche, De Smet and De Maillet), and the Master of Novices and his Socius (Rev. Fathers Van Quickenborne and Timmermans), with two or three lay brothers and some colored servants, and to provide for the support in Missouri, offered them a farm near the village of Florissant. Fr. Timmermans died not long after their arrival and Fr. Theodore J. Detheux was sent to replace him. The young Belgians, after having made their simple vows in October of the same year, pursued their Theological studies and were respectively ordained Priests by the Right Rev. Dr. Rosati in

1826 and 1827. They devoted their time to the Missions on the Mississippi and Missouri rivers and to the instruction of the Indians. The good Bishop of St. Louis, Dr. Rosati, and the Catholic inhabitants of the city felt desirous to have a College erected under the care of the Fathers of Florissant. The task of building and organizing the College was assigned to the founder of the Mission, the Rev. Charles F. Van Quickenborne. A building 50 x 40 was erected and was opened as a College in November, 1829. The Rev. P. J. Verhaegen was appointed its first president. As the number of students increased, application was made to the General of the Society for a supply of professors and in consequence orders were sent to Fathers Van de Velde and Van Lommel and to Mr. Van Sweevelt, then yet a Scholastic, to repair to Missouri. Whilst preparations were being made for their departure from Georgetown, Fr. Van de Velde became dangerously ill of a malignant bilious fever and the two who were to accompany him set out for the place of their destination in order to reach St. Louis before the opening of the schools in September. The Rev. Fr. Peter Kenny had been nominated Visitor of the Missions of Maryland and Missouri, which were then independent of each other, and was preparing to visit the latters in company of the Rev. W. McSherry, whom he had chosen as his socius and secretary. As soon as Father Van de Velde had sufficiently recovered to undertake the journey they set out together from Georgetown on October 4. Having been invited to spend a day at the mansion of the venerable Charles Carroll of Carrollton at Doughoregan Manor, they partook of his hospitality, and early next morning took the stage for Wheeling. The Ohio river being very low, several days elapsed before they reached Cincinnati, where, after spending a day with the kind Bishop, Right Rev. Edw. Fenwick (who used all his exertions with Rev. Fr. Kenny to obtain Father Van de Velde for president of the Athenium which he was going to open as a College for Catholic students), they took another boat for Louisville and St. Louis. They reached the latter city on October 24, having spent twenty days to perform the journey, and were received with the liveliest demonstrations of joy and affection by the Fathers of the College.

Father Van de Velde was appointed to teach Rhetoric and Mathematics, but at the suggestion of the Visitor, Rev. Father Kenny, was in the ensuing month of February sent to Louisiana with a view to make known the new institution and to procure boarders for it. He was most cordially received by the Bishop of New Orleans, Right Rev. Dr. De Neckere, who gave him letters of recommendation to the Clergymen of the principal Parishes in his Diocese. Father Van de Velde had already visited Natchez and two or three Parishes on the coast of the

Mississippi, and now continued his excursions through Opelousus, Attacapas and along the Red river to Alexandria, Cloutierville and Natchitoches, and in the beginning of April returned to St. Louis with a number of young Louisianians. On his arrival he found that Father Kenny had left for Maryland, where he appointed his Socius, Fr. Wm. McSherry, first Provincial of the Society of that District, leaving the Missions of Missouri under the superintendence of the Very Rev. Father General, and confirming in office their Superior, the Rev. Theodore Detheux. About the middle of October of the same year, 1832, Fr. Van de Velde again visited Louisiana and arrived there at the very time when the cholera, joined to the yellow fever, spread death and desolation among the inhabitants. He returned to St. Louis the following Spring, 1833, and became Vice-President and Procurator of the College, which had lately been raised to the name and rank of "The University of St. Louis" and the buildings of which had been much extended. He continued to fill these offices till March, 1840, when the Missions of Missouri were erected into a Vice Province of the Society and the Rev. P. J. Verhaegen, then Superior, was nominated its first Provincial. The Rev. John A. Elet succeeded the latter as President of the St. Louis University and Fr. Van de Velde became Procurator of the Vice Province, whilst he still continued to act as Vice-President of the University.

In 1840 the Vice Province of Missouri accepted the College, called Atheneum of Cincinnati, and Rev. Fr. Elet was appointed its first President, the name of the institution having been changed into that of "St. Xavier College." Fr. Van de Velde was appointed to succeed Fr. Elet as Rector of the St. Louis University. The following year he was elected the first to represent the Vice Province of Missouri in the congregation of Procurators at Rome. This was the first time he visited Europe since the time he left it to come to America, nearly 25 years before. Rev. George A. Carroll replaced him as Rector. He left the United States for Havre with Rev. S. Dubuisson, who had been elected by the Province of Maryland. In Paris they were joined by the Procurators of England and Ireland and all set out together for Lyons and Marseilles. Here their company had considerably increased, Right Rev. Bishop Brown of the Lancastershire District and his companion, Rev. Mr. Roskell, Rev. John O'Reilly of Pittsburg and others having joined them on the way. They arrived in Rome on November 3. The Congregation opened on the fourteenth, and during its session Rev. Fr. Kenny, who had been sent by the Vice Province of Ireland, became seriously ill, having caught a severe cold on the way to Rome, which with the asthma under which he labored, hastened his

death. He had assisted at the session in the morning and expired the evening of the same day. During his stay at Rome Fr. Van de Velde had several interviews with the Sovereign Pontiff, Gregory XVI, who took a particular interest in the Missions of Missouri; he left Rome on December 16 in company with Fr. Drach, the Procurator of Switzerland, and they traveled to Bologna by way of Loretto and Ancona. At Modona they were joined by the Right Rev. Bp. Laurent, who had been nominated Vicar Apostolic of the Grand Duchy of Luxemburg. They journeyed together by Milan and Arona and over Mount Simplon to Switzerland. Having parted with Fr. Drach at Friburg, Monsignor Lourent and Fr. Van de Velde pursued their journey through Alsatia and Lorain to Belgium. The latter remained in his native country till the commencement of the ensuing July, when he left Antwerp for London, and thence sailed on one of the regular packets for New York. On his return to St. Louis he continued Rector of the University till September, 1843, when he was nominated second Provincial of the Society in Missouri, which then besides St. Xavier College, Cincinnati, included also the College and Mission of St. Charles at Grand Coteau in Louisiana.

During his administration he built the Churches of St. Joseph, in St. Louis, of St. Francis Borgia at Washington, Franklin County, and St. Joseph at New Westphalia, and also the spacious structure which now serves as a Noviciate and Scholasticate at St. Stanislaus near Florissant. When the regular term of holding the office of Provincial, which consists of three years, had expired, he repeatedly entreated the Very Rev. Fr. General of the Society to be relieved from the burden, but was continued in office till the month of June, 1842, when he was succeeded by the Rev. John A. Elet, who the year before had visited Rome, having been elected to represent the Vice Province in the Congregation of Procurators. Fr. Van de Velde was then appointed *Socius* of the Provincial and Procurator of the Province.

Towards the end of his administration, the College of St. Charles, Grand Coteau, had been ceded to the Fathers of the Province of Lyons, who had accepted the College of Springhill near Mobile, and negotiations had been commenced to take charge of St. Joseph's College at Bardstown, Kentucky, which had been offered to the Vice Province of Missouri by the venerable Bishop Flaget and his coadjutor, the Right Rev. Dr. Spalding, and to which several of the members of the College of St. Charles that belonged to the Vice Province of Missouri were transferred.

In the beginning of November of the same year Fr. Van de Velde went to New York to transact some business of importance for the

Vice Province. On his return he passed through Baltimore, where on the very day of his arrival the news had reached that the Holy Father had nominated him to the vacant See of Chicago. This intelligence was communicated to him by the Very Rev. L. R. Deluol, Superior of the Sulpitians, and was contained in a letter which the latter had just received from Right Rev. Fr. Chanche, Bishop of Natchez, who was then in Paris and had obtained official information of it from the Apostolic Nuncio, Monsignor Fornari. Fr. Van de Velde left Baltimore the same day before the news of his nomination was known to any of his friends, and out-traveled it till he reached Cincinnati, where a telegraphic despatch announcing it had been received from the Archbishop of Baltimore on the morning of his arrival. On his way to St. Louis he visited Bardstown to consult the Rev. Fr. Verhaegen, then President of St. Joseph's College, concerning the manner in which he should act under the circumstances in which he was placed. It was agreed that he should decline the nomination unless compelled by an express command of his Holiness. He reached St. Louis in the beginning of December. There all was known, and the Brief with a letter freeing him from allegiance to the Society of Jesus and appointing him to the vacant See of Chicago arrived but a few days later. It bore the superscription of the Archbishop of Baltimore, who by letter urged him to accept. Not long before he had been informed by the papers that Rome had fallen into the hands of the Socialist rebels, and that the Holy Father had fled in disguise from the Holy City. Hence Fr. Van de Velde, who was anxious to return the package, knew not whither to send it, and kept it for several days unsealed as he had received it. In the meantime he wrote to the Cardinal Prefect of the Propaganda and to the General of the Society, who had also left Rome, endeavoring to be freed from the burden which it was intended to impose upon him. In his perplexity he went to consult the Archbishop of St. Louis, to know whither he should send the Brief of appointment, in case it should arrive, for no one yet knew that he had received it. The Archbishop, before answering the question, insisted upon knowing whether the Brief had been received. On being answered in the affirmative, and having the package presented to him, he immediately broke the seal and examined its contents. He gave it as his opinion that the letter, if not the Brief, contained a command to accept and used his influence to prevail upon Fr. Van de Velde to do so and to be consecrated without delay. The nominee asked for a delay of six weeks to reflect on the matter, hoping that in the meantime he would receive answers to the letters which he had written to Rome and to France, unwilling to accept the nomination and distrusting his own judgment, he referred the matter

as a case of conscience to three theologians, requesting them to decide whether the words of the letter contained a positive command and, whether in case they did, he was bound under sin to obey. Their decision was in the affirmative and he submitted to the yoke. He was consecrated on Sexagesima Sunday, February 11, 1849, in the Church of St. Francis Xavier, attached to the University, by the Most Rev. Peter R. Kenrick, assisted by the Bishops of Dubuque and Nashville, and the Right Rev. Dr. Spalding delivered the consecrating sermon.

The new Bishop spent nearly a whole month in visiting a considerable portion of his Diocese in the neighborhood of St. Louis, arrived at Chicago on Friday of Passion week and took charge of his See on Palm Sunday. When, some time after order had been restored in the Pontifical States, and the Sovereign Pontiff and the General of the Society had returned to Rome, he wrote in strong terms to beg the Holy Father to accept his resignation and to permit him to retire among his former brethren of the Vice Province of Missouri, alleging as reasons the manner in which he had been compelled to accept at a time when Rome was in the power of the rebels, his advanced age, and the severity of the climate which undermined his constitution. For several years he had been afflicted with rheumatism, which induced him to spend almost yearly the severest winter months in the more genial climate of Louisiana. He received an answer from Cardinal Fransom, encouraging him to bear the burden with patience and resignation. Not long after this he became involved in difficulties with some of the Clergy of the Diocese, who, on his arrival, held nearly all the ecclesiastical property and still held a considerable portion of it in their own names, and who, by false reports and insidious manoeuvres, had excited much groundless prejudice among the people against him. He wrote a second time to Rome, tendering his unqualified resignation, and adding this as an accessory reason to those formerly alleged. He was answered that his petition would be referred to the first National Council, which was to assemble in Baltimore the following Spring. The Fathers of the National Council were almost unanimous in refusing to accept his resignation. When the question came up it was agreed to divide the State of Illinois into two Dioceses and to make Quincy the See of the Southern portion. Bishop Van de Velde claimed the privilege to take his choice between the two Dioceses and offered his name for Quincy. This, too, was refused, and it was determined that he should remain Bishop of Chicago, and should exert his authority and have recourse to ecclesiastical censures to bring into submission the few refractory clergymen that annoyed him. They seemed to consider this annoyance as the principal reason why he wished to resign

and to be removed from Chicago and the felt reluctant to establish a precedent that might be appealed to when difficulties should occur in other Dioceses. It was then that Bishop Van de Velde, who intended to visit France and Belgium after the Council, determined to extend his journey to Rome and to lay his case before the Holy Father in person. The Fathers availed themselves of the opportunity to make him hearer of the Decrees of the Council. He left New York for Liverpool on the twenty-ninth of May and arrived at Rome on the twenty-second of the following month. The Holy Father, Pius IX, received and treated him with the greatest kindness and at the first audience he gave him seemed inclined to grant his petition, and either to accept his resignation, or at least to make him coadjutor or Auxiliary Bishop to some other Prelate, that thus he might be restored to the Society of Jesus, which refused to acknowledge as members of its body such as should be compelled to become *titular* Bishops. Towards the close of the interview the kind Pontiff remarked that he would reflect on the matter and consult the Propaganda. It was finally decided that the resignation should not be accepted. At the second audience the affectionate Pontiff told him: "You belong to the regular army of the Church, and I do not wish to give you up. You must continue to fight the battles of Christ. As, however, your principal reasons for wishing to resign are your desire to be a member of the Society of Jesus and the state of your health, which suffers from the cold and damp climate of Chicago, I will make arrangements with the good Father General to have you restored to the Society, and I may transfer you to another See in a more genial climate. Next Sunday night I will give my final answer to Monsignor Barnabo (the Secretary of the Propaganda)." On the following Monday Monsignor Barnabo informed the Bishop that his Holiness had decided not to accept his resignation, but that he would insist upon his being a member of the Society even as *titular* Bishop and would transfer him to another See. He stated that this decision was final and might be depended upon, and he advised the Bishop to take his choice of any of the new Dioceses that were to be erected. He added, also, that the Archbishop of Baltimore and St. Louis would be requested to send in names for supplying his place in the See of Chicago. About this time a document was received by the Cardinal Prefect of the Propaganda, signed by four young Priests of Chicago containing a number of accusations against their Bishop and petitioning to have him removed. The Secretary informed the Bishop of it and told him not to be uneasy about it, as he was too well known in Rome to be injured by accusations that were evidently groundless,

and he added that a letter of reprimand should be sent as an answer to the accusers.

Bishop Van de Velde left Rome on September 16, and, after visiting Florence, Venice, Trieste, Vienna, Lintz, Munich, Augsburg, Stuttgart, Karlsruhe, and Baden, returned by Strasburg and Nancy to Paris, where he arrived on October 19. Having been invited to assist at the consecration of Msgr. de Montpellier, Bishop-elect of Liege, which was to take place on November 7, he availed himself of the intermediate time to pay a flying visit to his old friend and fellow novice, Rev. S. L. Dubuisson, whom he had left in Europe in 1841 and who was then at Vendueil in the family of the Dutchess of Montmorenci, and also to visit some of his former friends in French Flanders, Belgium and Holland. Immediately after the consecration of Msgr. de Montpellier he made an excursion to Aix la Chapelle, Cologne and Munster, whence by the way of Liege, Louvain, Brussels, Malines and Ghent he returned to Paris. Two days after, the seventeenth of November, he set sail from Liverpool for New York, where he arrived on Sunday morning the twenty-eighth of the same month, and, after having said Mass at the Church of St. Francis Xavier, he went to assist at the Consecration of the fine Byzantine Church of the Redemptorists on Third Avenue. He there formed the acquaintance of Msgr. Mosquera, the infirm and persecuted Archbishop of Bogota in the Republic of Granada. The Archbishop of New York prevailed upon all the Bishops who had assisted at the consecration to remain in the city for the purpose of partaking of a splendid dinner which he gave in honor of the persecuted Prelate. Bishop Van de Velde reached Chicago the week before Christmas.

Several months elapsed after his arrival from Europe, and as he knew that before he reached the United States positive directions had been sent from Rome to have names forwarded for Chicago and perceived that no measures were being taken for his removal from that See and was informed that strong opposition would be made to it, he deemed it proper to write to the Holy Father to remind him of his promise, and lest his nomination to one of the new Sees might become a cause of dissatisfaction, he suggested his desire to be transferred to the See of Natchez which had become vacant by the death of its first Bishop, the Right Rev. J. J. Chanche. His petition was granted, and whilst engaged in laying the cornerstone of a church in Carlyle, he received information that the Brief appointing him to the See of Natchez had arrived at St. Louis. By the same mail the Very Rev. Joseph Melcher, Vice General of St. Louis, received the Briefs by which the City of St. Louis was erected into an Episcopal See and he

appointed its first Bishop, and, at the same time, Administrator of the Diocese of Chicago, till a Bishop should be nominated for the latter See. As the Very Rev. Gentleman refused to accept the nomination and sent back the Briefs of erection and appointment to Rome, Bishop Van de Velde was requested by the Archbishop of St. Louis to act as Administrator of the two Dioceses. Not long after the cold season having already set in and he feeling desirous to repair to his new See, the Administration of the Northern Diocese (Chicago) was committed to the Right Rev. Dr. Henni of Milwaukee, whilst the Archbishop took upon himself that of the Diocese of Quincy. Bishop Van de Velde left Chicago on November 3, and after having visited Quincy and bought an eligible lot on which to erect a Cathedral, he set out for Natchez where he arrived on the twenty-third of the same month. He left it on the twenty-fifth to assist at the consecration of the Right Rev. A. Martin, first Bishop of Natchitoches, which took place on the feast of St. Andrew in the Cathedral of New Orleans. Thence, he repaired to Mobile to make a spiritual Retreat before entering upon his duties in his new Diocese, after which he visited some of the Congregations along the shore of the Gulf of Mexico, and took formal possession of his See on Sunday, December 18, 1853.

INSTITUTIONS CONDUCTED BY THE SISTERS OF ST. FRANCIS, SPRING- FIELD, ILLINOIS

ST. JOHN'S SANITARIUM

Under date of January 17, 1917, the Springfield papers announced to their reading public the astounding news that arrangements had been perfected whereby a half million dollar institution was soon to be erected within hailing distance of the city. This projected building had been in contemplation for some time, in fact it had been a subject uppermost in the minds of its projectors for several years, but awaited only a favorable and auspicious time for its execution and realization. The Ven. Mother Marciana, together with the Reverend Director Straub, had conceived and evolved this herculean undertaking. Having for years been witnesses of the alarming inroads which that dreadful Great White Plague, Tuberculosis, had caused and increasingly continued to cause among the members of the human family in Central Illinois as well as in every other section of the United States, they decided to widen the scope and sphere of St. John's Hospital so that it could likewise embrace tubercular patients who, in many cases up to that time, had been rigorously excluded from ordinary hospital treatment. The reason for this was of their hitherto supposed infectious character as well as for the sake of allaying in the minds of interne patients all fear of any such possible contamination. The hospital was to be absolutely immune from this infectious disease, nay, the least suspicion of its presence was to be banished and eliminated. Statistics of recent years have demonstrated the enormous mortality due to this ever spreading disease, hence national, state and county sanitarium are given generous allowances and liberal appropriations for the care and treatment of tubercular patients. Not so here; St. John's noble venture is a private undertaking, born of charity, inspired by commiseration for the afflicted, and dependent for subsistence on its own resources. For the love of God and the sake of suffering mankind do the good Sisters put forth their very best efforts to help stamp out this terrible infliction. They cheerfully sacrifice, if need be, their own lives to save the lives of others.

In the eighth revised edition of a circular on consumption, issued by the Illinois Board of Health, we read: "Of all diseases common to man, it is the most widespread and the most deadly. Other diseases have caused more dismay, more panic and occasionally, for

shorter periods, even wider destruction, but consumption has been the most constant pestential of all—the worst scourge of mankind. Consumption was the cause of seven thousand deaths in Illinois in 1908,—nearly twice as many deaths as were caused by typhoid fever, diphtheria, scarlet fever, influenza, whooping cough and measles combined. The death rate from consumption was more than six times greater than from other communicable (contagious or infectious) disease. Fully one-seventh of all mankind die of this disease. . It is estimated that one million lives are lost by it throughout Europe and that 150,000 persons die each year in the United States of some form of consumption.

St. John's Sanitarium as proposed was soon, in 1919, to become a reality. It was to be a boon for the tubercular poor whose means were limited, for the average workman and his family whose pocket-book would not permit expensive trips to the Rockies, Arizona, California or New Mexico. For these and many others St. John's was to be a much desired haven of rest and repose where pure and invigorating air, abundant wholesome food, scrupulous cleanliness and loving care would greatly be conducive to the return of new life into disease-stricken, worn-out bodies and to strengthen enfeebled constitutions. The site of this institution is ideal. Surrounded by well cultivated farm lands, timber and water, the buildings perched on the highest point of Sangamon County, which insures the maximum of fresh, pure air and sunshine and permits the patients attractive views in all directions. The buildings, absolutely fireproof, are of the most scientific construction, modeled somewhat after the Sanitarium erected in recent years by the Metropolitan Life Insurance Company, near Saratoga Springs, N. J. The site lies one mile west of Roverton, on the Illinois Traction System, interurban and Wabash railroads, six miles east of Springfield, Camp Butler being but one-half mile away. The institution harbors today almost three hundred consumptive patients. It is filled to capacity.

July 18, 1919, will always remain a red letter day in the annals of St. John's Sanitarium. The work in the interior of the new building had proceeded rather slowly, but gradually, after much patience borne, and many disappointments of various nature overcome, it neared its completion. That day when it would be permitted the good sisters to take formal possession of the new home, had been looked forward to with a sense of keen expectancy by the whole community, and many were the pronounced questions: "Who are to be the chosen ones to be sent there?" During recreation hours the foremost topic of conversation among all the Sisters and the one uppermost in their

minds was, "Will I be among the ones?" At length when the long-looked for day had arrived the Ven. Mother Marciana made the following appointments known: Sister Anastasia as Superioress of the Sanitarium, to be assisted by the Sisters Elizabeth, Cornelia, Stefana, Bernarda and Plautilla, to whom was added the next day Sister Leontia. This band of six was given orders to set out for their assigned destination that very day. Happy at their appointment, they gathered their few belongings and, accompanied by the prayers, felicitations and good wishes of the community, our brave sisters landed at their new place of labor soon after.

Whilst on their way thither, they had a very narrow escape from serious accident, nay, even from death. Riding in a big auto-van which, in addition, contained milk cans, barrels, expressage, etc., they were enclosed by heavy canvas side curtains which impeded a free survey of things on the outside. Just in the act of passing over a railroad crossing, to the horror of the chauffeur, an oncoming freight train was sighted in the near distance coming down upon them with irresistible force and impetus. Already did the front wheels of the automobile touch the rails when the poor chauffeur had become paralyzed and stunned with fear. The helpless sisters seated in the tonneau were almost frightened to death. They now saw the big black volumes of smoke vomitted forth from the engine's funnel, they heard the hiss of escaping steam and jarring of ponderous wheels, the rumbling noises of the approaching train, seemed as so many sonorous voices announcing their doom. Sister Anastasia, however, recovered sufficient presence of mind to shout to the driver: "For God's sake, reverse the engine; quick, quick." A jerk on the lever, the engine obeyed, the auto backed off the track, whilst its human freight, together with milk cans, boxes, barrels and parcels landed sprawling in the ditch. No matter what scratches and bruises our passengers had sustained, their lives were saved from a horrible fate. Before they had time to fully realize their providential escape from imminent destruction, the train had sped past them. With a fervent prayer upon their lips, our sisters resumed their journey towards their destination.

With vim and vigor, undaunted by the amount of hard work which awaited them, they at once began the laborious task of cleaning, sweeping, scrubbing and scouring halls and rooms of the unsightly mess of rubbish and debris left in the wake of plasterers, painters, carpenters, plumbers, cement-workers, etc. Never did frail bodies put within a day's limits so many hours of hard work as did these willing and cheerful workers the first days after their arrival, so that before long

a wonderful change in appearance had been effected. From basement to upper story everything began to look spick and span and to assume an air of orderliness. The improvised chapel, which was furnished only with the most necessary and indispensable articles such as a small altar from the St. John's private chapel, resurrected pews long since discarded, faded stations of the cross chromos of the cheapest kind, received their first attention, so that a few days later, July 18, St. Camillus' Day, the good Sisters had the happy satisfaction of assisting at the first holy Mass ever said in the new institution. It was a High Mass celebrated at 6:15 by Rev. Joseph Straub, the indefatigable promoter of the great undertaking. His slogan during the erection of the majestic building, "*nihil desperandum*," was this memorable day crowned with signal success. At the small parlor organ borrowed for the occasion was seated Sister Magdalene as organist, whilst the choir was composed of Ven. Mother Marciana, Sisters Anastasia, Elizabeth and Stefana, a quartette of warblers, who on this occasion especially did themselves proud. And no wonder, had not every one of them, foremost the Mother, who, though advanced in years, yet still young and fresh of voice, contributed a marked share to the hastening day? Ah, the eighteenth of July was a gala day for all concerned and will remain forever deeply engraven in the grateful hearts of all participants, the more so as from this day dates the continuous presence of Our Lord in the chapel's tabernacle.

With the admittance of patients, more Sisters and nurses had to be requisitioned from the mother house. Again and again was Mother Marciana importuned to send more help. To these incessant appeals she was finally forced to yield. Hence Sisters Bernadette, Stella and Sanctia were ordered to augment the small colony at the Sanitarium. They were now ten in number, yet far too few to successfully cope with the multitudinous duties that awaited them from the moment when the portals were to swing open to admit the victims of the White Plague. And these later came in such numbers that within little time all rooms and wards were practically filled. The first patient was received on September 16, 1919.

Dr. East of Springfield, an eminent specialist on tuberculosis, became Medical Director of the institution. The heroic and self-sacrificing Sisters in the hospital service sustain in their work numerous untimely victims to their chosen calling. The many long vigils, early and late hours, incessant work seven days in the week, the rigid observance of religious vows and community rules,—all these daily recurrences contribute to undermine many not over-robust constitu-

tions; they fall an easy prey to lurking sickness and dangerous exposures which not infrequently end in tuberculosis. Whilst the thus infected Sisters prior to the erection of the Sanitarium had undergone treatment in general hospitals, they now are cared for in a place where everything is of strictly modern and scientific arrangement, calculated to conquer this insidious enemy of the human body. To the already established community there was then an increase of more than a dozen sick Sisters, gathered from the various branch houses of the order. They are chronicled on the records of the institution. Three of them went to their eternal reward shortly after being admitted, viz.: Sister Arnolfa, November 14, 1919; Rufina, January 13, 1920; Georgia, March 12, 1920, and Urbana. The little cemetery in close proximity to the institution, received their tired and wornout bodies whilst their spirits entered eternal glory. A prayer is said every morning after Mass for the repose of all the souls of the departed Sisters. Though out of sight, yet the sweet memory of them lives on forever fresh in the hearts of their sorrowing companions. Thither, then, the latter love to direct their steps when able to snatch an hour's recreation from their day's work and, kneeling down in prayer, commune with a merciful God in behalf of their beloved departed ones. The well-kept, flower-covered graves eloquently speak of the bond of love and sympathy that continues to unite the living with the dead. A neat iron picket fence, which formerly surrounded the Sisters' Hospital at Green Bay, Wisconsin, does excellent service here. It was shipped by freight in the spring of 1919 to the institution and at once set in proper position. It is not only useful for its purpose, but likewise ornamental to the place. A mortuary chapel on the cemetery grounds, together with a superb Crucifixion group, are possibilities within the still uncertain future.

ST. MARY'S HOSPITAL, STREATOR, ILLINOIS

An interesting conversation was carried on one day on a railway train between two prominent citizens of Streator. The topic about which their views were exchanged was one that touched their own personal interests as well as that of the community at large. Streator in those days was making great strides in the way of progress, prosperity and expansion. Coal mines, glass works, smelters and other industrial enterprises all tended to make for a greater city; business boomed, real estate soared, the population had doubled, the city's future seemed safe and secure. The two travelers thus engaged in

earnest conversation were none less than Colonel Plumb and Father O'Kelly, who died in September, 1923, having been pastor of St. Patrick's parish of Streator for upwards of forty years.

"Is there anything you could suggest for the betterment and welfare of our town," asked the Colonel of the priest.

"Yes, there is," answered the latter to the interrogator, "the one necessary thing which we are still in need of is a hospital."

"Well," responded Mr. Plumb, "if you can procure nurses to run a hospital I'll subscribe the first \$1,000 towards it."

In due time Father O'Kelly submitted his pet plan of having a hospital at Streator, to the authorities of Springfield. The field was looked over and declared favorable to the proposed enterprise. The following Sisters were thereupon dispatched to help realize the undertaking: Sister Crispina as superior, Sisters Bonaventure, Methodia and Macaria. This was on July 26, 1887. It had been decided to open a temporary hospital at once and not to wait for the proposed erection and completion of the new building. To do this, they rented and later purchased the A. R. Vanskiver residence, located at the southwest corner of Bloomington and Sixth Streets. However, since these quarters soon became cramped and inadequate for many needs and necessities of hospital requirements, the new structure was pushed and hurried to completion. It had been designed after the original St. John's of Springfield and let to the firm of A. Laughlin & Sons on October 22, 1887, at the cost of \$75,000. The piece of property upon which the new hospital was located is bounded by Bloomington and Sixth, Park and Wabash R. R. tracks—opposite their temporary frame home—and was purchased from Mr. Plumb for the sum of \$4,750. The speed with which the new hospital building was brought to completion may be gathered from the fact that the three story building opened its doors to the public October 7, 1888, and before many days had elapsed most of the sick rooms had become peopled with patients. But with the continued growth of Streator, the bed capacity of the new hospital became insufficient. Hence, on June 24, 1902, a large addition, equal, if not greater than the original, was built to the east of the first building and the principal structure raised to three floors with a corridor running east and west. The new addition was, likewise, three stories high, and a modern operating room was provided for the north side of the new part, Lamont Swisher being the architect and contractor. It was opened the following year, the spring of 1903.

In 1913 another addition became a necessity owing to the ever increasing demands of hospital facilities, not only by the sick of

Streator, but by those of outlying towns and rural districts as well. It was built to the south of the old buildings, equal to the first and second in capacity. St. Mary's as it stands today, is justly the pride of Streator, the glory of the nursing Sisterhood, the welcome haven of the afflicted.

Praise and gratitude is daily meted out to it by hundreds, for the good and gentle Franciscan Sisters, ever tireless in their efforts to relieve the sick and maimed, have endeared themselves to every man, woman and child in an uncommon degree. The latest innovation in their hospital service was the opening of an obstetrical department or maternity ward. The staff of eminent physicians and surgeons, together with a number of well trained nurses, have greatly added to the popularity and efficiency of St. Mary's.

The Franciscan Fathers of the nearby St. Anthony's Convent have had charge of the spiritual affairs of the hospital from its very inception. Father Dominic, who, with youthful zest and ardor, has watched over and directed its affairs, was the spiritual director of the community for many years. He died in 1925. With the year 1914 permanent chaplains were appointed for Sisters and hospital. They were in rotation:

Father Floribert, 1914-1917; Father Clete, 1917-1918; Father Lawrence, 1918-1919.

Father Bede, a former Commissary of the Holy Land, whither he visited in an official capacity a few years ago, is the present chaplain since 1919. The consecutive superioresses of the hospital since its beginning, in 1887, were:

Ven. Sister Crispina, Foundress, and Sisters Bonaventure, Candida, Vanoso, Theotima, Archangela, Liberia, Stanislaus, Julitta, Facunda.

May God's bountiful blessings forever rest on dear St. Mary's Hospital of Streator, Illinois!

ST. VINCENT'S HOSPITAL, GREEN BAY, WISCONSIN

This noble institution, which ranks in importance next to St. John's, Springfield, Ill., was opened in that splendid and progressive city December 12, 1888. No better location for it could have been selected. Masterful and sublime do the crystal waters of the Fox River roll past the city, setting in motion thousands of wheels in shop and factory, vastly contributing to her wealth and enterprise and inviting capital for lucrative investment. Her lay and religious institutions, pretentious schools and pompous churches, fine business blocks

and shaded streets lined with snug and comfortable residences, combine to make Green Bay a very desirable place to live in. Of her 40,000 inhabitants it is estimated 60 per cent are Catholic. St. Vincent's enjoys a wide patronage and enviable reputation, mainly due to unselfish and heroic efforts of the good Sisters, whose every hour of the day and night is cheerfully devoted to the comfort of the sick patients, as well as to the excellent staff of physicians and surgeons who jealously maintain its high character of efficiency. Among the latter we meet with names that have acquired lustre and prominence among the members of the medical fraternity. They will forever remain identified with the destinies of St. Vincent's. And there is Green Bay's lore in history. Where is there a place within our country's borders that is competitive with her glorious past, her general rendezvous "for explorers, discoverers and evangelizers?" What early settlement or trading post can boast of a Marquette, Brebeauf, Lallemand, Allouez, La Salle, Joliet and a host of other explorers, all of whom often gathered for a season at a time at the confluence of the Fox into the Bay, and whose names and deeds will remain forever inscribed upon the pages of early American history. Laudable efforts have in recent years been undertaken by the members of the Wisconsin Historical Society by placing markers in the shape of bronze tablets and granite boulders properly inscribed to memorialize the activities of these pioneer explorers and settlers for which thoughtfulness of future generations will bless them.

Here, then, in this romantic and historic city of Green Bay, the Franciscan Sisters some thirty-seven years ago opened their hospital, placing it under the protection and patronage of that illustrious man of christian charity, St. Vincent de Paul, after whom innumerable philanthropic and charitable organizations throughout the world are called. Small, poor and insignificant were its first beginnings in the vacant property of the late Dr. Van Norstrand on Quincy Street. This improvised hospital was made to serve its purposes, however, till 1894, when, in consideration of \$6,000, it passed into the hands of Dr. John Minahan. Some years later it was destroyed by fire. Five Sisters, headed by Sister Arnolpha as Superioress, were detailed from Springfield to assume charge of the undertaking. And what did they find on arriving at Green Bay? Bethlemetic poverty and destitution in a 23-room house. They found one wobbly chair, four old-fashioned wooden bedsteads without springs, not to speak of mattress, sheets and quilts, a cracked, rusted cookstove minus legs standing on a few brickbats, a cracker box served them as a pantry, a battered-in kettle placed on the cookstove performed laundry duty, a leaky

roof permitted on rainy days an inundation of halls and rooms. From amid the discarded rubbish in the wood shed the various broken parts of another cookstove were resurrected. With help of wire these pieces were rigged together again by the inventive genius of Sister Felice, so that now they had a separate laundry stove. Milk and butter had been such rare delicacies for them the first week after their arrival that they had almost lost the taste of them. "But we found a good man, who, accepting our honest looks as sufficient security, loaned us \$50.00, said the managing Sister. With this capital sum we purchased a cow with calf, which gave us milk, butter and cheese galore; the remaining \$5.00 we invested in chickens, a hoe, a spade and axe and a few yards of toweling. The following spring a small vegetable garden was planted with all kinds of seeds, such as potatoes, tomatoes, cabbage, carrots, onions, etc., and a few flower beds laid out. Everything grew and prospered wonderfully and we all felt absolutely happy and contented."

The temporary hospital afforded accommodation for housing fifteen patients, but to obtain these accommodations the Sisters vacated their own beds in favor of the sick, and for many months betook themselves to the garret, where practically the bare planks of the floor served their tired bodies as beds for rest. There, under the leaky roof which freely permitted the study of astronomy, they froze in winter and sweltered in summer. And when at times the hospital became crowded with patients they simply packed three in a bed, two lengthwise and one with the help of a chair crosswise. The largest room in the house, situated on the ground floor, did service as parlor and reception room, operating room, drug room and dining room. Here it was that on repeated occasions Bishop Messmer and the city clergy gathered for dinner.

The hitherto location of St. Vincent's proved, however, to be ultimately and permanently not so desirable as wished for. An opportunity presented itself of acquiring a much more advantageous site than it occupied since 1888, and this was, in 1894, on Webster Street. It was decided there to build a new, and in place of the old, insufficient quarters, to construct a commodious and modern, up-to-date hospital that should be fully capable of answering all requirements which might be demanded of it by a suffering public. At the suggestion of Father Recklin, pastor of St. John's parish of that city, who proved himself a life long friend and benefactor of the Sisters' community, acting for more than twenty-eight years their confessor, eight lots were purchased for a consideration of \$3,200. Work on the new building was commenced in the spring of 1895 and finished in Sep-

tember of that year, entailing an outlay of \$27,000. Mr. Joseph Foeller carrying out the contract according to plans and specifications submitted to and approved by Director Father L. Hinssen. The hospital was thereupon incorporated under the laws and statutes of the State of Wisconsin which made it obligatory on the corporation regularly at the times stated in the by-laws to hold an election of officers. At various subsequent times enlargements were made and additions added as can be seen by the engraved dates carved in stone. There it stands today in all its pride and glory as one of the foremost hospitals of the great Badger State, carrying annually on an average of patients with a capacity of more than two hundred beds. The Sister who, with great vision and enterprise, furthered the interests of St. Vincent's so successfully during more than thirty-five years is the humble and self-effacing Sister Felice, still spry and active in attending the sick, notwithstanding her advanced age. An invaluable assistant, a strong help and support in all things concerning the welfare and development of the hospital, was given her in the person of Sister Aurea, who, for some twenty-one years, proved to be the right hand to the Superioress. It is rather difficult to couch in words of praise and grateful acknowledgment the many services, kind actions, generous benevolences so unselfishly bestowed upon the hospital and its ministering Sisters by the members of the medical staff. It is greatly owing to them that the institution has attained such high standard of efficiency and great degree of popularity. Will it be offensive to the modesty of the eminent surgeons, the Drs. Minihan, who morally and financially have helped the hospital onward in its path of progress to say that the Sisters' community is especially thankful to them.

The cornerstone to the present handsome chapel was placed August 15, 1907, and the finished building solemnly blessed by Bishop Fox and attending clergy May 9, 1908. A cash donation of \$1,000 was given towards its completion by Dr. Minihan, whilst Father Ricklin shouldered the expense (\$800) for its frescousing, a diocesan priest who wished his name to remain unknown, paid for the graceful and expensive altar, Mr. Patrick Glynn erected the Blessed Virgin's altar and Contractor J. Fieller that of St. Joseph. The organ was given by Father Spranger.

St. Vincent's Hospital is bounded as follows: North by Lawrence Street, south by Palier Street, east by Webster Avenue, and west by Vanburen Street, occupying less than one city block.

The Superioresses, who, during all these thirty-seven years, presided with so much success, tact and ability over the destinies of St. Vincent's are:

Sister Arnolpha, December 13, 1888-June 13, 1889.

Sister Felice, June 13, 1889-May 1, 1920.

Sister Aurea, May 1, 1920-May 1, 1921.

Sister Hermana, May 1, 1921—

Of Sister Felice it may here be added that prior to her advent to Green Bay she was stationed at the orphanage of Belleville, Ill. Whilst there engaged in the care of the little waifs she witnessed the terrible catastrophe of the burning of the Notre Dame convent in that city January 5, 1883, by which four Sisters and twenty-two young girls lost their lives. Sister Felice, in fact, was the first to sound the alarm, thereby undoubtedly saving many a precious life from similar terrible fate.

Chaplains: 1888-Dec., 1895, attended from Bishop's house, city; Dec., 1895-Jan., 1909, Rev. A. Abb; 1909, for six months, Premonstration Fathers; Aug., 1909-1911, Rev. C. Ulrich; Fall, 1911-Jan., 1918, Rev. N. Hens; 1918, for seven months attended by Franciscan Fathers; Oct., 1918-Aug., 1920, Rev. Joseph Hemmer; Nov., 1920-May, 1922, Rev. J. A. Bartelme; 1922, for three months attended by Franciscan Fathers; June, 1923—, Rev. J. A. Selbach. Number of Sisters now 45.

The number of patients admitted to St. Vincent's Hospital in 1924 amounted to 6,957.

* * * *

In connections with the above article it seems but just to append a brief sketch of Rev. Leo Alphonse Ricklin, Benefactor of St. Vincent's, Confessor of the Sisters.

Rev. Leo Alphonse Ricklin, one of the most prominent priests of the Green Bay Catholic Diocese, and pastor of St. John's Church of that city for a number of years, expired at four o'clock in the afternoon of April, 1915, after an illness of several months. He was first stricken with hemorrhages, then suffered with a complication of diseases. Father Ricklin was near death several times after his protracted sickness, but his remarkable vitality kept him alive when a person of weaker constitution would have been claimed by death.

The last big work undertaken by Father Ricklin was that of erecting the magnificent church at the corner of Madison and Monroe Streets.

The funeral of Father Ricklin was held the following Tuesday morning at ten o'clock from the St. John's Church, where a Solemn Requiem was sung by Most Rev. Archbishop S. G. Messmer. Interment took place in the priest's lot in Allouez Cemetery.

Father Leo Alphonse Ricklin was born in the city of Strassburg, in Alsace (then as now a part of France), on October 3, 1849. Upon completing his studies in the elementary schools in his native city he spent three years at Colmar. The next five years were devoted to the higher studies in the University of Strassburg. Having been graduated from this institution with great honors, he accepted a two years' professorship at Tours, as he was too young for ordination. On March 13, 1873, he was ordained to the priesthood in the famous Cathedral of Strassburg. After his ordination he spent seven years as assistant at the St. George Church, Hagenau. In 1880 on account of his brilliant talents he was made the editor of *L'Union D'Alsace-Lorraine* which paper acted an important role in the Alsatian problem after the war of 1870 when the former French province was brought under the Prussian regime. As editor of the paper, he was made to feel the effects of the bitter Prussian hatred of the Church which was so rampant at that time. Father Ricklin being a very determined man, persisted in upholding the rights of the Catholics, but to no avail, the paper was finally suppressed by the Prussian Government, but only after the editor had undergone a series of convictions and imprisonments.

While still a student he spent his vacation-months visiting European countries, each time visiting a different country, Belgium, Italy, England, Ireland and Spain were visited in this manner. In so doing he learned the customs and languages of the various peoples which gave him a broader view of life in all its aspects, an acquirement so necessary to one who is to be the leader of the people.

In 1888 he came to America, laboring for some time among the Indians along the Red River in North Dakota. Later he assumed the pastorate of the pro-Cathedral at Sioux Falls, South Dakota, being at the same time secretary to Bishop Marty.

In 1891 he pursued a course of studies in the Catholic University at Washington, D. C., where he became the intimate friend of Rev. S. G. Messmer, then professor of Canon Law at the University. When the latter came to Green Bay to fill the vacant Bishopric, Father Ricklin accompanied him and became his secretary and chancellor for a period of two years, after which time he was appointed pastor of the St. John's Church in 1894.

During his stay at St. John's he has done remarkable work both from the spiritual and material standpoint. After a disastrous fire years ago which utterly destroyed the time-honored St. John's Church, Father Ricklin, although then in extremely feeble health, set to work with renewed zeal and determination, and succeeded in erect-

ing the new St. John's Church, one of the finest churches in the State. This church will ever remain a monument to his priestly devotion both to his people and to the Catholic Church.

As a priest Father Ricklin was revered and respected by all, Catholic and Protestant alike. Besides being a highly educated man, he was also an accomplished musician. He was a man of firm conviction and purpose, and at all times bent upon doing his duty no matter what the cost. Much that he has accomplished would never have been effected save through his punctual and methodical trend which was so characteristic of his life. For ten years he had been declining in health, and it was with intense pain that he many a time persisted in carrying out his work. With his demise the people realized the close of a noble life well spent in the Vineyard of the Lord whose reward will be the eternal possession of Heavenly bliss with the Angels and saints.

R. I. P.

*St. John's Sanitarium
Springfield, Illinois.*

(Rev.) A. ZURBOUSEN.

EDITORIAL COMMENT

The Twenty-eighth International Eucharistic Congress in History. The Twenty-eighth International Eucharistic Congress is now history and with the close of the fifth day's exercises at Mundelein a glorious page was written in the annals of the Church in the archdiocese of Chicago.

For more than a year and a half the Chicago committee labored on the vast details and their efforts were crowned with success. Thousands of visiting clergy and laymen—an uncounted multitude whose proportions were not ascertainable but whose number has been estimated at one million—were welcomed to the city, housed and fed, and all were edified by the manner in which the proceedings of the congress were carried out. Eleven princes of the church, in the cardinal red robes of their high office, were the leading participants in this latter-day exemplification of our Faith in Holy Mother Church and the fourth city of the world was host to the thousands of clergy and laity from all parts of the world who flocked here to participate in the exercises of the Congress.

The first public meeting held in connection with the Congress was the reception to Cardinal Bonzano, Legate of the Pope, at the Coliseum on Thursday evening, June 17th. At this meeting D. F. Kelly, K. C. S. G., presided and Hon. William E. Dever, Mayor of Chicago, Hon. Len Small, Governor of Illinois and Hon. James J. Davis, Secretary of Labor, representing Calvin Coolidge, President of the United States, delivered warm addresses of welcome. Representing the Catholic laymen, Hon. Robert M. Sweitzer welcomed the Papal Legate and Hon. Samuel Insull spoke on behalf of the non-Catholics. Cardinal Bonzano responded eloquently and feelingly.

Aside from the main activities of the congress, which begun with the civic welcome to His Eminence, John Cardinal Bonzano, the Papal Legate, on Thursday, June 17, there were many local parish celebrations, extra Masses and all forms of devotional exercises made possible by the presence of many dignitaries of the church. His Eminence, George Cardinal Mundelein, Archbishop of Chicago, patron of the Congress, had promised the Holy Father, Pope Pius XI, that more than 1,000,000 of the faithful would approach the communion rail on Sunday, the official opening day, and this was amply fulfilled.

The procession from Quigley Seminary to the Holy Name Cathedral on Sunday morning for the Solemn Pontifical High Mass and the formal welcoming and installation of the papal legate, formally opened the congress and drew forth many bits of inspired writing from official observers representing the press of the world. The writers, many of them not of the Catholic faith, were deeply impressed.

The address of welcome was delivered at the Mass Sunday by Cardinal Mundelein, to which the papal legate responded. The first of the sectional language meetings was held in the afternoon and a holy hour was observed in all churches of the archdiocese that night.

The first general meeting of the congress—Children's Day—was held on Monday in the stadium of Soldier Field at Grant Park and the attendance

has been officially estimated by experts of the city of Chicago at 500,000, of which the nucleus was the group of 62,000 parochial school children. They sang the Mass of the Angels, under the direction of Professor Otto A. Singenberger, director of music at the Seminary of St. Mary-of-the-Lake, Mundelein, Illinois, at which the papal legate was celebrant. In the afternoon the priests' latin sectional meeting was held at the Municipal Pier and in the evening the Coliseum was jammed to capacity for the first sectional meeting of the English speaking group.

On Tuesday the second general meeting—Women's Day— was held, and His Eminence, William Cardinal O'Connell, Archbishop of Boston, presided. It was marked by the presence of thousands of nuns. The celebrant was The Most Rev. Paul Giobbe, D.D., apostolic nuncio, United States of Colombia. The priests' eucharistic league met at Quigley Seminary in the afternoon. In the evening, the general meeting for men only, under auspices of the Holy Name Society was held in the stadium.

One of the most beautiful ceremonies of the congress came during this meeting. At the benediction the men lighted candles and the massed glow of golden light made a never-to-be-forgotten picture for the memories of all present.

On Wednesday, June 23—Higher Education Day—His Eminence, Dennis Cardinal Dougherty, archbishop of Philadelphia, presided and the Rt. Rev. Edward F. Hoban, D.D., Auxiliary Bishop of Chicago and president of the congress, was celebrant of the Pontifical High Mass. The day was featured by afternoon and evening meetings at the Coliseum.

For the closing exercises at Mundelein on Thursday the transportation facilities of the city were taxed to the utmost and it is estimated that upwards of 750,000 journeyed to Mundelein, Illinois. The papal legate was celebrant of the Mass, at which His Eminence, Patrick Cardinal Hayes, Archbishop of New York, preached the sermon. The procession of the Blessed Sacrament started from the altar immediately after the sermon, passed around the shores of the lake and back to the altar, a distance of about three miles, where benediction was given. The congress closed with the imparting of the papal blessing by Cardinal Bonzano.

Religion a Necessity. Many beautiful and forceful statements were made during the Eucharistic Congress and it has been noticeable that earnest men are so nearly in agreement. Examples of this are found in the letter of President Coolidge read by Secretary James J. Davis, and the address of Mayor Dever to Cardinal Bonzano.

President Coolidge said:

"If the requirements of character be withdrawn from our business structure the whole fabric would collapse. . . . If our country has achieved any political success, if our people are attached to the Constitution, it is because our institutions are in harmony with their religious belief."

Mayor Dever said:

"Thinking men, I am sure, will agree with me when I say that uninfluenced by religion, civil government could not endure. Should some

event or circumstance, inconceivable I grant, overthrow, obliterate Christianity, civil government would collapse."

Press Correspondents Deeply Moved. The size, character and splendor of the Eucharistic Congress which brought a million people to Chicago impressed news correspondents deeply.

James O'Donnell Bennett, one of the most experienced newspapermen now living said:

"Learned historiographers of the church declare that nothing comparable to the devotional outpouring which ushered in the second day of the Twenty-eighth International Eucharistic Congress is recorded in the annals of Catholicism."

James Francis Corcoran, another master reporter, says:

"Nothing else in the realm of sacredness, pomp, patriotism and downright devotion now remains to be etched on the scroll of time.

"The Eucharistic Congress, brilliant and profound in the enactment of its third day of pageantry, achieved the limit of regal grandeur and princely rituals on Soldiers' Field."

While John Bradford Main proclaims rapturously:

"One of the strangest and most beautiful tapestries mankind has ever seen, today was laid before the high altar here in Soldiers' Field.

"Colorful beyond description, it was rich beyond words, as precious as life itself. Indeed, its very warp and woof were human souls—the souls of countless women, hundreds upon hundreds, thousands upon thousands, tens of thousands upon tens of thousands, drawn from the four corners of the earth."

The Candle. James O'Donnell Bennett has given the world a new classic on the Candle:

Catholic and non-Catholic alike were, it may truly be said, overcome by what they first had seen. The police officers who guarded the throngs may fairly be supposed not to be o'er susceptible persons, but I saw many a stalwart of the force viewing the tableau of the candles with swimming eyes, and when it faded and flickered from view, and when the onrush of lights was withdrawn from the altar, and when the cardinal princes and the episcopal lords on the slopes of the predella and—mark this—the humble, toil worn, candle bringing Mexican laborers who work in railroad yards—had risen from their knees, the words ran among the thousands almost as one whisper, "I never in my life saw anything so beautiful!"

It could hardly hav been more beautiful, and been enduring. It was one of the white nights of the soul, and it brought moments that as austere subdued the heart as rapturously they exalted it.

And to the worshipper this jubilation of the candles carried a significance so heart searching that one who was among them only as reverent onlooker can but faintly estimate it.

For this is the significance and this the message of every one of those flaming tapers which kneeling men lifted to the altar of their Christ:

“The light of Faith and the fire of the Love of God.”

Such was the oblation of those acres of flowers of flame!

It was at this vast meeting that Right Reverend Edward F. Hoban, Auxiliary Bishop of Chicago administered the solemn and impressive citizen's pledge:

“I pledge my loyalty to my flag and my country and to the God-given principles of freedom, justice and happiness for which it stands. I pledge my support to all lawful authority, both civil and religious. I dedicate my manhood to the honor of the sacred name of Jesus Christ and beg that He will keep me faithful to these pledges until death.”

Clear and strong came the lines of the pledge from the amplifiers as Bishop Hoban repeated it. Like a roar of mighty armies came back the responses as the hundred eighty thousand repeated the words after him.

Best Known History Worker Dies. Mrs. Jessie Palmer Weber, librarian of the State Historical Library of Illinois and Secretary of the Illinois State Historical Society died last month. Mrs. Weber was known all over the United States for her work in connection with history and was highly esteemed by all who knew her. She was the daughter of Governor John M. Palmer who also held the rank of General in the army and was a United States Senator. Indeed John M. Palmer was one of the leading men of Illinois during all his long and busy life.

Mrs. Weber had devoted the greater part of her life to the gathering, disseminating and preservation of history and was eminently successful. For years she has been the pivot upon which all history activities have revolved. Many others have been interested and able workers in the field of history but Mrs. Weber was the sustaining power of all the important movements. To say that she will be sorely missed is putting it weakly. It may be that her place will never be as completely filled.

GLEANINGS FROM CURRENT PERIODICALS

Oregon Geographic Names.—A work of pioneer research, by Lewis A. McArthur, tracing the origin and meaning of names given to localities in Oregon, has just begun to be issued in the *Quarterly* of the Oregon Historical Society for December, 1925. Names covering the letters A to C are included. "The origin of geographic names in Oregon may be traced roughly to five periods in the history of the State," he writes in his preface, "and in most instances the names themselves indicate approximately during which epoch they were applied. These five periods may be described as follows: First, the period of the exploration by sea along the Oregon coast line, with resulting names strongly Spanish in flavor, with an English admixture; second, the period of overland exploration, developing into the fur trading period, with the application of French, Indian and additional names of English and American origin; third, the pioneer period, resulting in the application of a large number of eastern place names to Oregon communities; fourth, the Indian wars and the mining periods; fifth, the modern period. Much curious lore is embodied in these place names and the value of tracing names as monumental records of early settlements or events has long been recognized by historians. Aspen Lake was named from the presence of the quaking aspen. "The superstitious voyageurs," according to H. M. Chittenden, "thought this was the wood of which the Cross was made and ever since the crucifixion its eaves have exhibited that constant tremulous appearance which has given rise to the name. The wood of the quaking asp was preferred by the trappers as a fuel for cooking, because it had little odor and did not taint the meat." Bluebucket Creek is the name of a stream where members of the Meek party of 1845 picked up "yellow pebbles and hung them under a wagon by means of a blue bucket." The bucket was lost and several years later the emigrants realized that they had probably found gold! Cape Blanco takes us back to 1602 when Vizcaino and Aguillar sailed up the northwest coast, sighting capes which are now difficult to identify with certainty. The Cascade Range, of which Mount Hood rises to 11,225 feet, seems to have been named by David Douglas, a botanist, who referred to the mountains in his journal kept 1823 to 1827.

Similar works on geographic names have been published for the States of Minnesota, Missouri, Pennsylvania and Washington by other state historical societies.

Father De Smet and the Pottawattamies.—Mr. Frank Anthony Mullin, connected with Columbia College, a Catholic school at Dubuque, Ia., has written in the *Iowa Journal of History and Politics* for April, 1925, an account of the mission established in 1838 at Council Bluffs by Father De Smet among the Pottawattamie Indians. This was the first mission of many to be founded by him among the Indians of the West. "There were at this time about two thousand Pottawattamie Indians in the vicinity, including some thirty families of French half-breeds. They lived in groups from five to twenty-five miles apart. These villages were made up of several huts and tents constructed of upright poles covered with the bark of trees, buffalo hides, canvas, straw and grass, and pitched helter-skelter with no regard for order or symmetry . . . The women did most of the manual labor; they washed, mended, cooked, built the cabin, cut the wood, tilled and sowed the field. They appeared old at thirty. The men preferred to pass their time in smoking or playing cards. Their only labor was hunting, and, when necessary, war." The work of the missionaries is thus described: "Their daily routine was severely monotonous. It began each morning with the offering of the sacrifice of the Mass in their little chapel. At times they were denied even this source of consolation . . . The most of the day was spent in the work for which they had established the mission. First of all came instruction. This was carried on both at the mission itself and in the Indian camps which were scattered about, anywhere from five to twenty-five miles apart . . . During the first two and one-half months they baptized 105 persons . . . By the fall of 1839 the missionaries were able to report a congregation of about three hundred converts." John Bidwell, a western pioneer who knew Father De Smet well, said of him: "He was a man of great kindness and great affability under all circumstances; he was of a genial and buoyant temper, fond of jest and merriment, and humorously disposed." He was singularly successful as a peacemaker between warring Indian tribes. In 1840 famine threatened the mission and on February 13 Father De Smet started for St. Louis to obtain relief. He fell ill and on his recovery was transferred to a new mission among the Flatheads. The mission at Council Bluffs was abandoned in 1840. In 1847 and 1848 the Pottawatamies removed to Kansas.

Chamuscado-Rodriguez Expedition.—“Following the ill-fated Coronado Expedition the next white men, concerning whom we have authentic account, to visit the pueblos of the upper Rio Grande were members of the Chamuscado-Rodriguez exploring party.” So writes J. Lloyd Meham in the January issue of the *Southwestern Historical Quarterly* in introducing the publication of supplementary documents relating to that expedition. “Captain Francisco Sanchez, commonly known as Chamuscado because of his flaming red beard, accompanied by three Franciscan missionaries, Agustín Rodriguez, Juan de Santa María and Francisco López, and eight soldiers, entered New Mexico in 1851. Shortly after their arrival in New Mexico Father Santa María left his companions in an attempt to return to Mexico but he was killed by the Indians of the Sandía Mountains. After the desertion of the friar the soldiers and the two Franciscans explored extensively far to the west and east of the Rio Grande. When the time came for the return to Mexico Fathers Rodríguez and López refused to accompany the soldiers but remained to work among the Indians. In a short time both of them won crowns of martyrdom.” In previous articles, one of them contributed to the CATHOLIC HISTORICAL REVIEW, Mr. Meham has tried to show that the responsibility for the deaths of the three padres has been unjustly placed by the Spanish historians upon Chamuscado and his soldier-companions. Two affidavits signed by the soldiers, found in the General Archives of the Indies at Seville, are reproduced in the original Spanish with English translations, showing that the missionaries acted contrary to the advice and protests of the soldiers. Santa María was killed by the Indians in southeastern New Mexico.

Motto of the Calverts.—In the latest issue of the *Maryland Historical Magazine* for December Francis B. Culver discusses the meaning of the motto which Sir George Calvert, the first Baron of Baltimore, chose for his family coat of arms: *Fatti maschii parole femine*. “It has been variously interpreted. A polite rendition makes it mean ‘manly deeds, womanly words,’ ” writes Dr. M. P. Andrews, author of the “Tercenary History of Maryland.” Mr. Culver believes, however, that “although it may produce a shock to our modern refined sensibilities . . . the motto was a vulgar or popular adage implying a somewhat contemptuous turn . . . in other words, deeds are for men (masculine), words are for women (feminine).” The first Lord Baltimore was “by reason of his education, his early travels in Europe and his subsequent public employment as a government official . . . thoroughly versed in the language and possibly the literature of Italy

and was, in consequence, conversant with the peculiar sayings of the natives of that land."

California Emigrant Trails.—The *Southwestern Historical Quarterly* is publishing two articles of importance for the study of the early routes to California. In the April, 1925, issue Mabelle Eppard Martin writes a well documented article on "California Emigrant Roads Through Texas." "Gold was discovered in California, January, 1848 . . . What is the best route to California? became the question of the day . . . There was one well known route—the Oregon Trail from Independence, Missouri, with its branch to California from Fort Hall. Most people knew of the old Santa Fé Trail to Santa Fé, New Mexico, but beyond that point little was known of a wagon road that Colonel Philip St. George Cooke had made from the Rio Grande valley to California, 1846-47." The report of Cooke upon that route had a significance later when the question of the Gadsden Purchase arose. The New York newspaper *Courier and Enquirer*, January 13, 1849, stated: "This [i. e. Cooke's route] is a most important discovery and must prove of great service especially if that portion of Mexico should hereafter be annexed to the United States, as a railroad would in all probability be built over the route." The struggle over the Pacific Railroad was based upon this very very question of a north or south location. "Historians have hitherto neglected the California migrations through and from the southwest," writes Mrs. Martin, "and have discussed overland migration as if all California migrations had to go to Independence, Missouri, to find a road to California!" Four southern roads were opened in 1849. "Over these four roads and the old Santa Fé Trail streams of emigrants poured into the Rio Grande valley, from which region the majority followed the wagon road of Cooke, which soon became known as the Southern Emigrant Road."

The diary of C. C. Cox, "From Texas to California in 1849," is printed in the July issue. "Cox's record of this journey from Harrisburg, Texas, to Stockton, California, is full of human interest, portraying the spirit of the 'forty-niners'."

Critics of Tradition Tripped.—James Henry Breasted, professor of Egyptology at the University of Chicago, in an address before the National Academy of Sciences and reprinted in the latest report of the Smithsonian Institute, shows how archeological research has confirmed certain traditions and beliefs that the destructive or hyper-sceptical school of historians had scornfully rejected. He held in his

hand, he said, a transit instrument made by the now well-known King Tutenkhamon in the fourteenth (*sic*) century before Christ. This instrument was used to determine meridian time by which to set the water clock with its 24-hour divisions—"a division of the day which thence passed over into Europe in Hellenistic times, whence it has been transmitted to us. Critical negation was supreme when 50 years ago archeology began to reveal with startling vividness the facts and the daily equipment of human life in the very ages with which the rejected traditions dealt." Yet the tradition, recorded by the Greek historian Herodotus, that the Greeks were greatly indebted to Egyptian knowledge "has in recent times been universally rejected." The Trojan War was said by the critics to be mythical until Dr. Schliemann began digging over the site of Homeric Troy. "His excavations recovered and exhibited to the incredulous eyes of the destructive critics the whole material equipment of daily life from the very age of the Trojan War (or wars) and from the very city in and around which that war was waged." But a more striking confirmation of Homer is given in a Hittite tablet that reports a war of Atreus, king of Achaia, against the king of Caria about 1250 B. C. Maspero declared Menes, the first king of the first dynasty of Egypt, was a purely mythical figure: the University of Chicago has a gold bar bearing his name in hieroglyphic. "Since 1894 thousands of prehistoric graves have been excavated along the margin of the Nile Valley, revealing to us the successive stages of human advance for many centuries before the once legendary Menes." "Not credulity," concludes Prof. Breasted, "but historical method demands that we now recognize . . . traditions or the nucleus of fact to be drawn from them, as a body of sources now to be restored to their proper chronological position in the succession of surviving evidences which reveal to us the past career of man on earth."

The Newberry Library
Chicago, Illinois.

WM. STETSON MERRILL.

HISTORY IN THE PRESS

LINCOLN'S CABIN WAS INDIANA'S FIRST ORPHANAGE

(By Associated Press)

Springfield, Ill., May 7.—Thomas Lincoln's log cabin in Spencer County, Indiana, might well have been designated the first orphan's home in that state, since under its roof were sheltered the remnants of three families, Louis A. Warren of Zionsville, Ind., collector of Lincolniana, told the combined conference of the Mississippi Valley and Illinois State Historical Societies here today.

"Here under one roof were gathered the remnants of the Sparrow, the Johnston and the Lincoln families," Mr. Warren said. His paper was entitled "Sarah Bush Lincoln—the Stepmother of Abraham Lincoln."

"When Nancy Hanks Lincoln succumbed to the 'milk-sickness' in October, 1818, there survived her the widower, Thomas, 42; a daughter, Sarah, 11, and a son, Abraham, 9. Two other victims of the same epidemic were Thomas and Elizabeth Sparrow, uncle and aunt of Mrs. Lincoln, who left behind a stepson by the name of Dennis Hanks. This 19-year-old lad thereupon became a member of the Lincoln household.

"Thomas Lincoln's second wife brought to the new home three children by her first marriage: a son, John Johnston, 5, and two daughters, Matilda, 9, and Elizabeth, 13.

"During the first eight years of Abraham Lincoln's life he had been under the influence of his mother, Nancy Hanks Lincoln. Following her death his sister, but two years older than himself, tried to mother him. And finally, for the next twelve years, until he became of age, Sarah Bush Lincoln bestowed her affections upon him and advised him as if he were her own child.

"While the attitude of his stepmother towards his mental preparation was undoubtedly her greatest contribution, she was also considerate of his physical needs. When Sarah arrived at the desolate Indiana cabin of Thomas Lincoln, her attention was first directed to the immediate needs of the orphan children. Since the swimming season had been closed for at least two months, it was not likely that a boy ten years of age without any motherly persuasion would have made any special effort toward cleanliness."

LINCOLN SHOWN YOUNG AND HOPEFUL IN TAFT STATUE

Oregon, Ill., April 28.—A cheerful Lincoln, young and hopeful, is the Lorado Taft statue of the Emancipator now in the making in the Sculptor's shack-studio here on Eagles Nest bluff, overlooking Rock river.

"I had rather tired of the sad bowed-headed 'Lincolns'," he said. "I am making a cheerful Lincoln. I have backed the gaunt figure against a desk-like object and shown him resting his hands upon it. It gives a monumental mass and heholds up his head as if he were really grateful to straighten out his neck.

As Lincoln never wore a beard until after he went to Washington as president, I have shown him without it, following pretty faithfully Leonard Volk's admirable bust, made from life in 1860."

MORMONISM ONCE THRIVED IN ILLINOIS

(By Associated Press)

Springfield, Ill., May 6.—How Joseph Smith, leader of the Mormons, became imbued with the idea of power to the extent of announcing himself candidate for the presidency of the United States, was related here today by Willis G. Swartz, of Sterling College, Sterling, Kansas.

The history of Mormonism in Illinois and Utah was the topic of his address before the Illinois State Historical Society meeting here for three days.

"The years 1840 to 1844," he said, "proved immensely prosperous for the Mormons both at home and abroad. At the opening of the fourth year Smith found himself at the height of his power. His followers in Europe and America numbered more than 100,000, while he, himself, had collected a private fortune of about half a million dollars.

"His power and good fortune seem to have warped his judgment, for in February, 1844, he announced himself as candidate for the presidency of the United States, with his disciple, Sidney Rigdon, as vice presidential candidate. This boldness, together with even bolder utterances concerning the manner in which a president should conduct himself, led to persecution at the hands of the surrounding gentiles."

Tracing the exodus of the Mormons from Ohio and Missouri to Quincy, Mr. Swartz told of how they applied to the legislature of Illinois in 1840 for extensive privileges, including several charters.

They asked charters for the city of Nauvoo, one for agricultural and manufacturing purposes, one for a university and one for a military body called the Nauvoo legion.

“Since both the Whigs and Democrats in Illinois were competing for Mormon political support, all of these privileges were readily granted,” he said. “By the end of 1840 there were at least 15,000 people in Nauvoo, many of whom had come from Canada and Europe.

“One of the first events in the New Zion was the choosing of a temple site—a prominent hilltop on which was to be erected an imposing edifice of glistening white sandstone costing approximately one million dollars.

“In June, 1844, occurred the death of the Mormon prophet. During that month a couple of apostate Mormons issued the first number of the Nauvoo *Expositor*, an anti-Mormon publication. At a meeting of the city council the journal was pronounced a menace and further publication was prohibited.

“Acting under the orders of Joseph Smith as mayor, the police entered the establishment and destroyed the presses.

“Smith and a number of his followers were ordered then arrested by the publishers, Mr. Swartz related, and the near riot ensued. All were released but Smith and another followed was arrested for treason, following an accusation that he had ordered his troops to resist the posse sent by the governor of Illinois. His execution followed, and Brigham Young was named leader of the church.

“A brief period of peace followed the election of a new church leader,” Mr. Swartz continued, “but during the year 1845 persecution was renewed. The Whigs and Democrats in Illinois no longer sought the Mormon vote; the Masonic order refused to admit additional Mormons to its ranks, the legislature of Illinois refused to grant another charter and the people were determined that the saints should leave the state.

“Realizing the futility of remaining in a hostile state, the Mormons, themselves, determined to escape persecution by moving far beyond the American frontier—into the valley of the Great Salt Lake, then a part of the Mexican province of New Mexico.

PONTIAC HAS SURVIVOR OF JOHN BROWN DAYS

(By Associated Press)

Portland, Ore., April 24.—At least one survivor of the John Brown bands of pre-Civil War times is still living despite the death of Luke F. Parsons in Salina, Kansas, yesterday, Albert F. White of Portland said today.

“My father, John Warren White, is living at 845 Water Street, Pontiac, Ill.,” said White. “He was with John Brown at Lawrence and Osawatomie and other places where there was trouble.

“He went to Kansas to fight for a free state and afterward he returned to Illinois. He was one of the group captured by border raiders and imprisoned.”

PRIEST PREPARES NAVAJO INDIAN GRAMMAR MANUAL

(By Associated Press)

Santa Fe, N. M., May 6.—A manual of the Navajo Indian grammar has been prepared by Father Bernard Haile, O. F. M., of the Cincinnati Province of St. John the Baptist, and has just been published. The work contains 320 pages, and is the first comprehensive study of the Navajo Indians, nomads of the desert of northern Arizona and New Mexico. They closely resemble in many ways the Mongolians of Asia, but whose language, the manual shows, is far more difficult than even the Chinese.

The value of the work also is of interest to students of ethnology and languages. Its sponsors believe that it may some day furnish the key to the suspected racial bond between the peoples of Asia and the aborigines of America.

To the layman the Navajo language presents little but an avalanche of consonants, digraphs, glottal and aspirated stops, nasalized vowels, and other difficulties.

COMPILED BY TERESA L. MAHER.

Joliet, Ill.

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